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NO. 1

"Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul." 1 Peter 2:11

One thousand years with Christ as king,
O, blest and happy reign;
Man will be free from vexing cares,
Free from all grief and pain.

No sirens wail, no accidents,
No threat of war, no midnight raid,
No earthquake shock, no sudden storm,
Nothing to dread or make afraid.

No crime, no courts, no prison bars,
No one to hurt or seek to harm.
No rich, no poor, no small, no great,
None to oppress or cause alarm.

Then all shall know and worship God
And own his sway and serve his Son.
For love shall be the ruling force,
In earth and heaven his will be done.

But some will not those years enjoy,
Instead the silent tomb.
Only to rise and face at last
A swift and certain doom.

For only those who serve Him here,
And for that time prepare,
Shall be with Him those thousand years,
And of His glory share.

—J.G. Hootman, Modesto, Calif.

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THE YEAR OF OUR LORD 1958.

By the time this issue of the Pilgrim reaches its readers, 1957 will have passed into history and a new year, 1958, will have begun. So far as we are able to determine, time concerns only this world, and seems to be but a comparative measure of the duration of one event in relation to another. For we are told in the Bible that "one day is with the Lord as a thousand years, and a thousand years as one day." No doubt this fact is the reason for the confusion of the scientists who speculate regarding the time required for the creation of "things which are seen."

There is no indication in the Bible, or out of it, that anything outside of the world or with God is reckoned by time. The statement in Exodus 20:11, "For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested on the seventh day" is in relation to things and creatures of this world and not of God's eternal being. So creation was an act of God and not a measure of duration. Man cannot measure nor compare Eternity. Science is helpless here, for outside of this earth and things that are related to it, is "infinity." But we are told in Isa. 57:15 that God INHABITS eternity.

The Bible tells us of the beginning of time and the creation of the heaven and the earth and things that are therein, but says, "The things which are seen are only temporal, but the things which are not seen are eternal." "So that things which are seen were not made of things which do appear." Heb. 11:3. In Romans 1:20 it is said, "For the invisible things of him (God) from the creation of the world are clearly seen, being understood by the things which are made, even his eternal power and Godhead."

There is much in the Bible about intelligent beings

and habitation BEFORE this world was created. At no place is it said that the earth and the world that we know were made of NOTHING; but, "the things which are seen were made of THINGS WHICH DO NOT APPEAR." Micah 5:2, prophesying of the coming Redeemer, says, "whose goings forth have been from of old, from everlasting." Jesus himself praying to the Father (John 17:5), says, "And now O Father, glorify thou me with thine own self with the glory which I had with thee before the world was." Titus 1:2 says that God promised eternal life "before the world began," and in John 1:1-3 we read that the Word (Christ) was with God in the beginning and "All things were made by him; and without him was not anything made that was made."

In Gen. 1:4,5 we are told of the beginning of time in these words: "And God divided the light from the darkness. And God called the light Day, and the darkness he called Night. And the evening and the morning were the FIRST DAY." And when its purposes are accomplished then an angel, who may have had part in the great and joyful song of praise, when "the morning stars sang together and all the sons of God shouted for joy" when the foundations of the earth were laid, will stand upon the sea and upon the earth and lift his hand to heaven, and swear by him that liveth forever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that time should be no longer."

Thus time began with the creation of this world, and ends when it is passed away. "For the heavens and earth which are now, by the same Word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. . . But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. . . Nevertheless we according to his promise look for new heavens and a new earth, wherein dwelleth righteousness." II Peter 3:7-13. "And I saw a new

heaven and a new earth: for the first heaven and first earth were passed away; and there was no more sea. And I John saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them and be their God. . . . And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof. . . . and the gates of it shall not be shut at all by day: for there is no night there." Rev. 21:1-25.

It has long been a prominent belief in the church that the glorious return of our Lord to earth will take place before or soon after the end of our present century, which is believed to be about six thousand years from the creation. Such a belief is not without some Biblical foundation, and current world events seem to indicate that we may be very near to the time "when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe. . . . in that day." II Thess. 1:7-10.

It was said by the apostle John nearly 1900 years ago, "It is the last time." And Heb. 9:26 says of the Atonement which Jesus made on the cross, more than 1900 years ago, "But once in the end of the world hath he appeared to put away sin by the sacrifice of himself." If the time in which our Lord was crucified was in the "end of the world," and John's time was the "last time," how near then might we be to the END of last time?

Approximately one hundred years ago, or about the middle of the 19th century, is considered the begin-

ning of the great age of materialism and industrialization of the western world. And now about one hundred years later, or middle of the 20th century, marks the beginning of the "atom" and "space" age. 1945 saw the advancement of science into the hitherto unknown secrets of the atom, while 1957 has seen what may be even a more significant advancement—into space; all of which may well be the portends and preparation for the deceptive wonders of the "false prophet" or two horned second beast of Rev. 13: 11, who "doeth GREAT WONDERS, so that he maketh fire come down from heaven on the earth in the sight of men, and deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast." We read of this same character again in Rev. 19:20, and of his defeat by the conquering KING OF KINGS AND LORD OF LORDS, and of his ultimate consignment to the "lake of fire burning with brimstone." The description of the deceptive miracles of the "second beast" of Rev. 13:13,14 and that of the "false prophet", Rev. 19:20, seems to be the same as that of the "man of sin" in II Thess. 2: 9,10 and is evidently the same character or person, of whom it is said in verse 8, "The Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming."

Thus we may already be beholding the opening phases of the final things that are to happen to this world and its inhabitants; and while thay are fearful sights and wonders indeed to behold, yet in Jesus Christ we can face the future with confidence and assurance; even as the apostle gives comfort and assurance to the Thessalonian brethren in verses 13,14: "But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth: whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ." — D.F.W.

THE WORTH, THE NEED, AND POWER OF PRAYER

By David A. Skiles

In the Gospel recorded by St. Luke, chapter 18:1-9, Jesus illustrates by parable the need, the force and efficacy of faithful and persistent prayer. The Force of importunity upon an unjust judge, so independent, with no regard for man nor God, had its drawing power upon even such an one to bring from him the favor so eagerly sought by the troubled widow. Jesus using this figure to teach the effectiveness of continued intercession in prayer; for he declares "And will not God avenge his own elect, which cry day and night unto him, though he bear long with them? I tell you he will avenge them speedily." Then the question: "Nevertheless when the Son of man cometh, shall he find faith on the earth?" evidently signifying that then such faith will not be universal. But we know that then there will be some such faith.

Man's utter lack of ability and power to save himself by his own resources; his finite poverty and insufficiency to lift himself to immortal glory, can and should persuade him to praise God for this opportunity and power of communication with him: for prayer is the life-line and medium through which the child of God receives strength, comfort, wisdom and every sustaining element on his earthly pilgrimage toward the heavenly land.

Prayer, fervent prayer is as essential to a holy life as meat and drink are to our mortal bodies; so that a prayerless life can only result in spiritual atrophy and death. The Word says, "The fervent and effectual prayer of a righteous man availeth much." This is evidenced by the numerous Bible instances where prayers were heard and answered by Him whose eyes are over the righteous, and his ears are open to their prayers. Yet we must know that he does not hear all prayers to bless. Jesus reproved the Pharisees for their long prayers, to be seen of men.

In Isaiah 1:15 we see where the word of the Lord came to the prophet saying, "And when ye spread forth

your hands, I will hide mine eyes from you: yea when ye make many prayers I will not hear." Ahab's prophets did not want for zeal and display in their prayers to Baal their idol god, but after Elijah in unflinching faith prayed to the living God, the fire came down from heaven in a super demonstration of God's power.

God has provided the instrumentality of prayer; and it is his will that his children ask, seek and knock that he may supply their needs; for his eyes are over the righteous, and his ears are open to their prayers.

Many definite and positive promises are given us in the New Testament Scriptures that whatsoever by faith we ask in prayer, it shall be given. But this must be qualified, for we can only consistently ask for our needs according to his will. That not all manner of conduct in worship is acceptable with God is seen in the words of the prophet Amos chapter 5, "I hate, I despise your feast days, and I will not smell in your solemn assemblies, though ye offer me burnt offerings, I will not accept them: neither will I regard the peace offerings of your fat beasts. Take thou away from me the noise of thy songs; for I will not hear the melody of thy viols."

When Israel groaned under the heavy load of Egyptian bondage: then the power of prayer was brought to bear, for God said, "I have seen the affliction of my people which is in Egypt, and I have heard their groanings, and am come to deliver them." When Hezekiah was told "Set thine house in order; for thou shalt die, and not live," then he prayed and God said, "I have heard thy prayer, I have seen thy tears. . . and will add unto thy days fifteen years."

Two men went to the temple to pray, Luke 18. One in high estimation of his own goodness, the other in deep realization of his weakness and need of mercy. Now which one touched the eye and heart of Him from whom all blessings flow? God reigns on high, but ne'er confines his goodness to the skies. Through all the earth his bounty shines, and every need supplies.

Daniel ceased not to pray, and it brought deliverance from the lion's den. His most pathetic prayer, chapter 9, invoked the presence of the angel Gabriel in response to his intercession. Elijah's earnest and persistent prayer caused the rain to be withheld: and again to fall in its blessing.

When the disciples of Jesus failed in casting out a devil, Matt. 17, Jesus plainly told them why; that this kind goeth not out but by prayer and fasting. It is perhaps true that many of us do not recognize the value and power of prayer and fasting. The most fervent and effectual prayer is perhaps that given by our Lord in Matt. 6:6: "But thou when thou prayest, enter into thy closet, and when thou hast shut the door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly." That closet may be in the silent wakeful hours of the night: or anywhere, where none but God can hear.

In Matt. 6:7 Jesus plainly tells of the needless vanity of long prayers, as the heathen do, for they think they shall be heard for their much speaking. Our motives are open to the eyes of him with whom we have to do. Yes our motives read, our thoughts explored. Our hearts revealed to thee O Lord.

May God give us unblemished faith in prayer.

There is a power that man can wield
When mortal aid is vain,
That eye, that arm, that love to reach,
That listening ear to gain.

That power is prayer, which soars on high,
Through Jesus to the throne;
And moves the hand that moves the world
To bring salvation down.

—Rossville, Indiana.

The Bible not only furnishes a perfect standard of conduct, but it also makes provision for conformity to it by the process of regeneration and the operation of the Holy Spirit. —Selected.

MARRIAGE

By Daniel Kaufman

A selected article in Oct. 1911 Vindicator.

The divorce question is well summed up by our Savior in answer to questions put to him by the Pharisees (Matt. 19:7-9.) Having uttered the words, "What therefore God hath joined together let not man put assunder." He was immediately confronted with the question, "Why did Moses then command to give a writing of divorcement?" The answer ought to be studied by every one interested in the question, especially by the judge on the bench. "He saith unto them, Moses, because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so." This leads us to the foundation of the divorce question. Let us therefore hear what the Bible has to say about it.

"What therefore God hath joined together, let not man put assunder."

"Art thou bound unto a wife? Seek not to be loosed. Art thou loosed from a wife seek not a wife." I Cor. 7.

"The wife is bound by the law as long as her husband liveth." I Cor. 7:39.

"Let not the wife depart from her husband: but and if she depart, let her remain unmarried, or be reconciled to her husband." I Cor. 7:10,11.

"Whosoever shall marry her that is divorced committeth adultery." Matt. 5:32; 19:9; Luke 16:18.

"If a woman shall put away her husband, and be married to another, she committeth adultery. Mk. 10:12.

"Whosoever shall put away his wife, and marry another, committeth adultery against her." Mark 10:11; Luke 16:18.

(Where two references are appended to a quotation we give the exact wording of the first, while the second gives the same in substance.)

The first six of these quotations are positive declarations, not disputed by anything said by Christ and the apostles. So it is safe to accept them as being absolutely correct without argument or disputa-

tion. Matt. 5:32; 19:9 corroborates the last statement quoted, but puts in a qualifying clause "except it be for fornication." As this constitutes the famous "single exception," it is well that we give that special attention.

This has by many been construed to mean that for this one cause a man may put away his wife, marry another another woman, and still be free from the heinous sin of adultery. We object to this construction, for three reasons: (1) It is not in harmony with the first six quotations given. (2.) It would accord to man a privilege which is absolutely denied to woman. (3.) If we accept this explanation as correct, we must find fault with Mark and Luke for not Quoting Christ aright, for they make unqualified statements that any man who divorces a wife and marries another commits adultery. So if we are disposed to defend the "single exception," the most that we could do would be to establish a conflict between apostles, one holding out in favor of the "single exception," and two against it. But if we are looking for harmony we will find no trouble in harmonizing the "except it be" of Matthew with the "against her" of Mark. This is, if a man divorces an adulterous wife, he can not "cause her to commit adultery" (Matt. 5:32) for she has already fallen under that sin; but it does not say that the marriage under such circumstances would nullify the fact as put forth in the other references quoted. It does not give the privilege to marry another while his former companion lives, even though she be an adulteress, for then he would debar her from the privilege of making restitution according to I Cor. 7: 11.

A careful examination of these Scriptures establishes these truths.

1. When one man and one woman become one flesh they are united for life.

2. That no man, not even the judge upon the bench, has the right to nullify the union.

3. That it was because of the degraded condition of fallen man that Moses permitted the writing of a

bill of divorcement, but it was not so in the beginning, neither is it so under the teaching of Christ. (Polygamy could be defended on the same grounds).

4. That for fornication a companion may be put away.

5. That such should remain unmarried until a reconciliation be effected.

6. That to marry a divorced person is adultery.

This last statement is necessarily a fact, because no one who is "one flesh" with wife No. 1 can live as life companion with wife No. 2 without living in adultery. Therefore whoever lives with wife No. 2 lives in adulterous relations so long as wife No. 1 lives.

We are aware that in connection with the question now under consideration there are many circumstances to explain and many questions to answer which perplex many people and draw on people's sympathy. But here are plain Scriptures, and no one who loves God and human souls should try to substitute sympathy for Bible. There is no case so pathetic as the picture which our Saviour paints of the final judgment. Yet that is God's Word, and no amount of sympathy will keep the Great Judge from saying the words which will remind the millions of unredeemable souls of their certain and everlasting doom. When we are confronted with plain Scriptures we want to take God at his Word and tell the people what the Word teaches. Tell the people the straight truth so far as God has revealed it to you, and let all the guilty ones feel that the only sympathy which will avail them anything is the mercy of God which comes to all who take him at his Word and trust his pardoning grace.

The divorce dockets of our land tell the awful story of what it means to trifle with the sacred institution of marriage and of the divine decree. "What God hath joined together, let not man put assunder."

Lord grant us grace to teach the entire truth.

It is difficult for the Holy Spirit to fill a man who is already overflowing with self.—Selected.

THE LORD'S TABLE AND INCONSISTENCY

The order and meaning of the Lord's Supper is set forth I Cor. 11; but in chap. 10 the apostle emphasises a specially important principle, namely, that fellowship at the Lord's Table demands separation from all things opposed to it, or inconsistent with it. He shows that all who partake at the Table are identified with all that it expresses; just as all who partook in Israel's sacrifices of old were identified with the altar upon which they were offered. Therefore, to have fellowship with whatever things are anti-Christian is to be definitely associated with what is opposed to Christ—a very serious conclusion!

When an assembly meet to "break bread," they enter a wonderful communion or participation: they are sharers in the body and blood of the Lord. That body has been given for them as the perfect and all-sufficient sacrifice to God; that blood in its eternal efficacy has been shed for the remission of sins. In this Divine Substitute they are fully accepted before God, and now one with Him by a union indissoluble. As they worship the Father in spirit and in truth, and partake of the emblems, they enter in thought into the significance of the Cross, with bowed hearts, often too full for words to express the felt emotions.

There is a cancer attacking the spiritual state of many professed believers, causing serious symptoms of insensibility to the things of God. It is the lure of this present godless age, in its round of pleasures and worldly associations, spiritually called adultery and fornication (I John 2:15-17; Jas. 4:4). At the time when Israel provoked God to jealousy with their golden calf, there ensued an almost unbelievable state of religious confusion: Aaron the High Priest built an altar before the calf, and said, "Tomorrow is a feast to the Lord!" The people brought their burnt offerings, and "sat down to eat and to drink, and rose up to play" (not pray) —they danced before the idol! (Ex. 32).

The parallel is found today when professed members of Christ sit down to partake of His Supper (Supposedly one with Him in His death and resurrection), and rise up and join in, more or less, with the ways and pleasures of this condemned world, for the rest of the week. It is the sin idolatry: other objects have displaced the Christ of God in the heart's affection.

The issue is quite clear: Christ or the world! There can be no compromise. It is Christ and His rejection, or the world and its favour; it is the Lord's Table, or "the table of demons" (all unholy fellowship). A choice must be made and a decision reached; a laying aside of all things inconsistent with the truth of the Lord's Table.

"Let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body." I Cor. 11: 28,29.—Selected from a pamphlet sent in by Brother Edward Royer, Goshen, Indiana.

SELF WILL

From a brother to the Gospel Visitor, 1865

Dear Brethren, in the Lord: Since there seems to be a spirit of self-will manifested among us, I desire to make a few remarks upon this subject.

Brethren, let me speak freely. I must frankly acknowledge my ignorance. Although I was baptized into the Holy Ghost, it was sometime afterwards before I even knew what he was. It may perhaps be the same with some more of us, I cannot tell, God knoweth.

Oh! that all God's creation could be brought to contemplate his excellency. But alas! the world knows him not. The great and wise men of the day know him not. And why? Because they are self-willed. Those who ride upon the mountain tide of popularity know him not. And why? Because they are self-willed. Do you see, brethren, how "we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this

world, against spiritual wickedness in high places?" Eph. 6: 12; Luke 22: 53. And seeing we have to fight with such powerful enemies, how necessary it is that we show them no countenance. And the best way is for us to "strive" to get in full possession of the Holy Ghost, which is the spirit of truth," John 15: 26. And to do this requires a complete sacrifice of our selfish inclinations, and a full resignation to the will of God as revealed in the Holy Bible, becoming humbly submissive to the teachings of the Holy Spirit.

We will examine some of the benefits of being in possession of the Holy Spirit. It is through him that we have a more sure word of prophecy, whereunto we do well if we take heed, as unto a light that shineth in a dark place. . . "For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." It was through him that the fathers of old "saw the promises afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth." It was through him that they had the assurance of being God's children on earth; and it is through him that "they have the right to the tree of life," and can enter in through the gates into the city. It was through him that the apostles could declare with irresistible power the great and glorious plan of salvation. It was by him that our forefathers were made heirs and joint heirs with the Lord Jesus in glory. He is a living witness to the divine origin of religion, and by him we obtain a full assurance of eternal salvation. This is but a faint view of his worth, and I will close by saying, let us strive to have the carnal mind, which is self-will, completely slain and thereby become in full possession of the Holy Spirit. And as sure as the Bible is the book of God, it will lead us into one mind and spirit, and contention and strife will flee away, and spiritual darkness will be dispelled, as natural darkness is by the morning sun.

I would like to hear more on this subject

Your in love, P.D.

THE STORY OF THE SHIP "WHITE-SEPULCHRE"
(A story with a moral)

The great ship "WHITE-SEPULCHRE" prepares to put to sea. Her proposed passengers number a thousand, while her Manifest shows five million dollars worth of freight in her hold. The Agent, the Captain, and her Chief Engineer are sitting together in the Captain's room the day before the sailing congratulating themselves on their good business and future prospects, when the Second Engineer hurriedly enters and says, "I beg your pardon, gentlemen, but one of my greasers reports a cracked plate in one of the boilers of the Starboard battery and a serious break in the cylinder head of the port engine, and believes that the machinery has been tampered with, and I suggest, Chief, that we make a thorough investigation this afternoon and be able to report to the Captain the exact condition of the ship tonight.

The faces of the men addressed looked somewhat disturbed, and the Agent quickly answers: "The trouble is, Engineer, if you start such an investigation there is no telling where it will end. Some months ago one of the officers reported a weak plate in the bottom and we delayed a day to take it out, but it was not so bad, and I suppose that there are many of them now in worse condition, but they have held in place for some years and I say let well enough alone, she's as sound as most ships." "I recall too" the Chief Engineer broke in, "that there was a heap of noise taking out that plate and two or three proposed passengers heard it while looking over the ship and asked me about it, but I told them it wasn't much, only firemen scraping their shovels, but they looked incredulous, they did indeed, and they did not ship with us, but made some statements that hurt our sailing lists." "Just so" the Captain continued, "There are always some trouble hunters around who 'listen in' and want to investigate and report, until a ship that is as good as the average would be forever tied up at the wharf. I tell you we have got her painted up, her name retouched with gilt and the best cooks engaged that ever ran out of

New York harbor. I know the Chief Engineer is a little liberal and inclined to take some pretty big risks, but the whole affair is good enough for me, and I say, Mr. Engineer, you keep your men shining up the brass work and we will run the ship and put her nose into the land on the other side." With a course laugh the Agent and the Chief take their departure, while the Engineer returns to his work.

The next day amid the good-byes, the fluttering of handkerchiefs and the blowing of whistles, this same ship WHITE-SEPULCHRE, looking as clean and shining as a maiden in a new frock, casts off her lines, turns to the open sea, tosses aside the small waves that with a warning look meet her, until in the hazy stretch of the low-hanging clouds she is lost to view.

A night—a day—and then, when the curtain of another evening is being drawn, the storm breaks and the white topped waves cry "Back, Back," as they beat her sides and pile themselves, without asking, upon her decks!

The Captain at the bridge grasps the rail and shouts to the Quatermaster at the wheel, "Hold her steady" when the speaking tube calls him and he hears the Chief Engineer, with anything but laughter in his voice, say, "The port engine's gone bad, Sir." "What!" the old man answers, "If we loose our steerageway and get in the trough, a great God can't save us." The winds cheer and jeer while the S.O.S. call appears to reach only the ear of a God who has let loose his winds for destruction.

At last, at last, the sun peers over the boiling waters, but the great ship does not answer his morning call, only wreckage and dead bodies, and a life-boat here and there with pale-faced women and children; and men reply to his coming with tears. Selah.

—Selected.

SUBSCRIPTION RENEWALS

On the outside the mailing envelope appears the date your subscription expires. For your convenience a self-addressed envelope and renewal form is inclosed with this issue. We thank you for your past subscription and interest, and hope for your renewal for 1958. Best wishes to all for a happy New Year.—THE PILGRIM.

MORAL DEPRAVITY

(Condensed from the lectures of C.G. Finney, 1848)

FURTHER EXAMINATION OF THE ARGUMENTS ADDUCED IN SUPPORT
OF THE POSITION, THAT HUMAN NATURE IS IN ITSELF SINFUL.

The defenders of the doctrine of constitutional sinfulness, or moral depravity, urge as an additional argument: That sin is a universal effect of human nature, and therefore human nature must be ITSELF SINFUL.

Answer:— Sin may be, and must be, an abuse of free agency; and this may be accounted for, as we shall see, by ascribing it to the universality of temptation, and does not at all imply a sinful constitution. But if sin necessarily implies a sinful nature, how did Adam and Eve sin? Had they a sinful nature to account for, and to cause their first sin? How did angels sin? Had they also a sinful nature? Either sin does not imply a nature in itself sinful, or Adam and angels must have had sinful natures before their fall.

Again: Suppose we regard sin as an event or effect. An effect only implies an adequate cause. Free, responsible will is an adequate cause in the presence of temptation, without the supposition of a sinful constitution, as has been demonstrated in the case of Adam and angels. When we have found an adequate cause, it is unphilosophical to look for and assign another.

Again: It is said that no motive to sin could be a motive or a temptation, if there were not a sinful taste, or appetite, inherent in the constitution to which the temptation or motive is addressed. For example, the presence of food, it is said, would no temptation to eat, were there not a constitutional appetency for food. So the presence of any object could be no inducement to sin, were there not a constitutional appetency or craving for sin. So that, in fact, sin in action were impossible, unless there were sin in the nature. To this I reply,—

Suppose this objection be applied to the sin of Adam and of angels. Can we not account for Eve's eating of the forbidden fruit without supposing that she had a craving for sin? The Bible informs us that her craving was for the fruit, for knowledge, and not for sin. The words are,— "And when the woman saw the tree that it was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof and did eat, and gave also unto her husband with her and he did eat." Here is nothing of a craving for sin. Eating this fruit was indeed sinful; but the sin consisted in consenting to gratify, in a prohibited manner, the appetites, not for sin, but for food and knowledge. But the advocates of this theory say that there must be an adaptedness in the constitution, a something within answering to the outward motive or temptation, otherwise sin were impossible. This is true. But the question is, What is that something within, which responds to the outward motive? Is it a

craving for sin? We have just seen what it was in the case of Adam and Eve. It was simply the correlation that existed between the fruit and their constitution, its presence exciting the desires for food and knowledge. This led to prohibited indulgence. BUT ALL MEN SIN IN PRECISELY THE SAME WAY. THEY CONSENT TO CRATIFY, NOT A CRAVING FOR SIN, BUT A CRAVING FOR OTHER THINGS, AND THE CONSENT TO MAKE SELF-GRATIFICATION AN END, IS THE WHOLE OF SIN. (Capitol letters by editor.)

The theologians whose views we are canvassing, maintain that the appetites, passions, desires, and propensities, which are constitutional and entirely involuntary, are in themselves sinful. To this I reply, that Adam and Eve possessed them before they fell. Christ possessed them, or he was not a man, nor, in any proper sense, a human being. No, the appetites, passions, and propensities, are not sinful, though they are the occasions of sin. They are a temptation to the will to seek their unlawful indulgence. When these lusts or appetites are spoken of as the "passions of sin," or as "sinful lusts or passions," it is not because they are sinful in themselves, but because, but because they are the occasions of sin. It has been asked, Why are not the appetites and propensities to be regarded as sinful, since they are the prevalent temptations to sin? I reply,—

They are involuntary, and moral character can no more be predicated of them, on account of their being temptations, than it could of the fruit that was a temptation to Eve. They have no design to tempt. They are constitutional, unintelligent, involuntary; and it is impossible that moral character should be predicable of them. A moral agent is responsible for his emotions, desires, etc., so far as they are under the direct or indirect control of his will, and no further. HE IS ALWAYS RESPONSIBLE FOR THE MANNER IN WHICH HE GRATIFIES THEM. If he indulges them in accordance with the law of God, he does right. If he makes their gratification his end, he sins.

Again: the death and suffering of infants previous to actual transgression, is adduced as an argument to prove that infants have a sinful nature. To this I reply,—

That this aegument must assume, that there must be sin wherever there is suffering and death. But this assumption proves too much, as it would prove that animals have a sinful nature, or have committed actual sin. A argument that proves too much proves nothing.

We deny that the human constitution is morally depraved, because it is impossible that sin should be a quality of the substance of soul or body. It is, and must be, a quality of choice or intention, and not of substance. To make sin an attribute or quality of substance is contrary to God's definition of sin. "Sin" says the apostle, "is a transgression of, or want of conformity to, the moral law." That is, it consists in a refusal to love God and our neighbor, or, which is the

same thing, in loving ourselves supremely.

To represent the constitution as sinful, is to represent God, who is the author of the constitution, as the author of sin. To say that God is not the direct former of the constitution, but that sin is conveyed by natural generation from Adam, who made himself sinful, is only to remove the objection one step farther back, but not to obviate it; for God established the physical laws that of necessity bring about this result. But how came Adam by a sinful nature? Did his first sin change his nature? or did God change it as a penalty for sin? What ground is there for the assertion that Adam's nature became in itself sinful by the fall? This is a groundless assumption, and an absurdity. Sin an attribute of nature! A sinful substance! Sin a substance! Is it a solid, a fluid, a material, or a spiritual substance?

I object to the doctrine of constitutional sinfulness, that it makes all sin, original and actual, a mere calamity, and not a crime. For those who hold that sin is an essential and inseparable part of our nature, to call it a crime, is to talk nonsense. What! a sinful nature the crime of him upon whom it is entailed, without his knowledge or consent? If the nature is sinful, in such a sense that action must necessarily be sinful, which is the doctrine of the Confession of Faith (That is the Calvinistic Faith,—Editor.), then sin in action must be a calamity, and can be no crime. It is the necessary effect of a sinful nature. This cannot be a crime, since the will has nothing to do with it.

It is difficult, and, indeed impossible for those who really believe this doctrine to urge immediate repentance and submission on the sinner, feeling that he is infinitely to blame unless he comply. It is a contradiction to affirm that a man can heartily believe in the doctrine in question, and yet truly and heartily blame sinners for not doing what is naturally impossible to them. The secret conviction must be in the mind of such an one, that the sinner IS NOT REALLY TO BLAME FOR BEING A SINNER. (Capital letters by editor.) For in fact, if this doctrine is true, he is not to blame for being a sinner, any more than he is to blame for being a human being. This the advocate of this doctrine must know. It is vain for him to set up the pretence that he truly blames sinners for their nature, or for their conduct that was unavoidable. He can no more do it, than he can honestly deny the necessary affirmations of his own reason. Therefore the advocates of this theory must merely hold it as a theory, without believing it, or otherwise they must in their secret convictions excuse the sinner.

This doctrine naturally and necessarily leads its advocates, secretly at least, to ascribe the atonement of Christ RATHER TO JUSTICE THAN TO GRACE (Capitals by editor)—to regard it rather as an expedient to relieve the unfortunate, than to render the forgiveness of the inexcusable sinner possible. The advocates of this theory cannot but regard the case of the

sinner as rather a hard one, and God as under an obligation to provide a way for him to escape a sinful nature, entailed upon him in spite of himself, and from actual transgressions which result from his nature by a law of necessity. If all this is true, the sinner's case is infinitely hard, and God would appear the most unreasonable and cruel of beings, if he did not provide for their escape. These convictions will, and must, lodge in the mind of him who really believes the dogma of a sinful nature. This in substance, is sometimes affirmed by the defenders of the doctrine of original sin.

The fact that Christ died in the stead and behalf of sinners, proves that God regarded them not as unfortunate, but as criminal and altogether without excuse. Surely Christ need not have died to atone for the misfortunes of men. His death was to atone for their GUILT, and not for their misfortunes. But if they are without excuse for sin (see Rom. 1:20.—Editor.), they must be without a sinful nature that renders sin unavoidable. If men are without excuse for sin, as the whole law and gospel assume and teach, it cannot possibly be that their nature is sinful, for a sinful nature would be the best of all excuses for sin.

This doctrine is a stumbling block both to the church and the world, infinitely dishonorable to God, and an abomination alike to God and the human intellect, and should be banished from every pulpit, and from every formula of doctrine, and from the world. It is a relic of heathen philosophy, and was foisted in among the doctrines of Christianity by Augustine, as every one may know who will take the trouble to examine for himself. This view of moral depravity that I am opposing, has long been the stronghold of "Universalism." From it the Universalists inveigh with resistless force against the idea that sinners should be sent to an eternal hell. Assuming the long defended doctrine of original or constitutional sinfulness, they proceed to show, that it would be infinitely unreasonable and unjust in God to send them to hell. What! create them with a sinful nature, from which proceed, by a law of necessity, actual transgressions, and then send them to an eternal hell for having this nature, and for transgressions that are unavoidable! Impossible! they say; and the human intellect responds, Amen.

From the dogma of a sinful nature or constitution also, has naturally and irresistibly flowed the doctrine of inability to repent, and the necessity of a physical regeneration. These too have been a sad stumbling-block to Universalists, as every one knows who is at all acquainted with the history of Universalism. They infer the salvation of all men, from the fact of God's benevolence and physical omnipotence! God is almighty, and he is love. Men are constitutionally depraved, and are unable to repent. God will not, and cannot send them to hell. They do not deserve it. Sin is a calamity, and God can save them, and he ought to do so. This is the substance of their argument. And assuming the truth of their premises, there is no evading their conclusion But (continued on page 22)

Historical

THE BRETHREN IN ILLINOIS

There were probably eleven Brethren churches in eight counties by 1856, and by the year 1870 the number had increased to twenty seven in twenty or more counties. (The exact number of counties cannot be stated because the record is not alway clear in which county some of the newly organized churches were located.)

The history of the Brethren in Illinios begins with the history of Jacob and George Wolfe Jr. in the southern part of the state.

George Wolfe Sr., the first known Elder of the Brethren Church to settle west of the Alleghanies Mountains, moved from Lancaster Co. Pa. in 1787 to Fayette Co. Pa. In 1800 he with his two sons Jacob and George Jr. went by flatboat down the Ohio river to Kentucky. In 1808, or earlier (the account differ on the date) the two Wolfe brothers, Jacob and George Jr., with Adam hunsaker, whose wife was a sister of the Wolfe Brothers, and George Davis, pushed their way by bcat and on foot theough the dense forests of southern Illinois to what is now Jonesboro in Union County, about fourty miles north of Cairo. This was while Illinois was a part of the Indiana Territory and about ten years before it became a state.

This first trip was without their wives. Here they stayed for about a year and cleared some land and built log house for their families and then return- to Kentucky and brought their wives with them to the new homes which they had built. Other families soon joined them, and in 1812, we are told, that the Wolfe Brothers and eight other persons were baptized by Elder John Hendricks of Kentucky, and the first Brethren church was organized in Illinois. At the same time George Wolfe Jr. was chosen to the ministry and Jacob Wolfe and George Davis were chosen deacons.

From this beginning of the Brethren in southern

Illinois other congregations were soon organized: Sugar Creek, Sangamon Co. 1830, by Isham Gibson of Macoupin Co., and Mill Creek, Adams Co. 1831, by Elder George Wolfe Jr. Mill Creek is said to have prospered greatly, and in a few years had over 200 members. These churches were later known as the "Far Western Brethren" and from them emerged three strong brotherhood leaders: viz. George Wolfe Jr., Isham Gibson and D.B. Sturgis.

Other churches were established in southern Ill. before 1856, including Astoria in Fulton Co. and Cerro Gordo in Macon Co. Astoria was organized in 1852 with John Fitz and wife, Jesse Danner and wife, Samuel Falkenstien and wife and Nancy Stambaugh as "charter members." Cerro Gordo, the home of Elder John Metzger was organized in 1856. By 1870 there were 18 churches in 16 counties in southern Illinois.

The settlement of the Brethren in Northern Illinois was independent of that in the southern part of the state. The first church was Arnold's Grove, Carrol Co. 1842, composed of members from Franklin Co. Pa. This was the home of Elder Christian Long, well known in Brethren history. Rock River, 1845, was the second; its first members were from Washington Co Maryland. The third was West Branch in Ogle Co., organized in 1846 with members who were also from Washington Co. Maryland. Others were: Yellow Creek, Stephenson Co. 1848, by members from Ohio and pa., and Pine Creek, Ogle Co.: Hickory Grove, Milledge and Rock Creek, Carrol Co., 1858. So that by 1870 there were at least nine churches in northern Illinois.—D.F.W.

MORAL DEPRAVITY. (Continued from page 20)

strike out the erroneous dogma of a sinful nature, and the whole edifice of Universalism comes to the ground in a moment. We now come to the proper method of accounting for moral depravity,— We have seen that the Bible has given us the history of the introduction of sin into the world; and it is plain that the first sin consisted in selfishness, or in consenting to indulge the excited propensities in a prohibited manner, or in yielding the will to the impulses of the sensibilities, instead of abiding by the law of God. Thus the Bible ascribes the first sin of our race to the influence of temptation.

(Concluded next issue)

NOT KNOWING—HEB. 11:8.

I know not what will befall me,
God hangs a mist o'er my eyes,
And o'er each step of my onward path
He makes new scenes to arise;
And every joy he sends me
Comes with some sweet and glad surprise.

I see not a step before me,
As I tread the days of the year,
But the past is still in God's keeping;
The future his mercy shall clear.
And what looks dark in the distance,
May brighten as I draw near.

For perhaps the dreaded future
Is less bitter than I think;
The Lord may sweeten the water
Before I stoop to drink;
Or if Marah must be Marah,
He will stand beside the brink.

It may be he is keeping,
For the coming of my feet,
Some gift of such rare blessedness,
Some joy so strangely sweet,
That my lips can only tremble
With the thanks I cannot speak.

Oh restful blissful ignorance!
'Tis blessed not to know—
It keeps me quiet in those arms
Which will not let me go;
And hushes my tired soul to rest
On the bosom that loves me so.

So I go on not knowing—
I would not if I might—
I would rather walk in the dark with God,
Than go alone in the light;
I would rather walk with him by faith
Than walk alone by sight.

My heart shrinks back from the trials
Which the future may disclose,
Yet I never had a sorrow
But what the dear Lord chose;
So I press the coming tears back
With the whispering words, "He knows."

—Selected.

BIBLE STUDY

— AMOS —

The prophet Amos prophesied at a time when Israel and Judah were separate kingdoms. The people of Judah worshipped the Lord but had some idolatry, too. The people of Israel were carried away with false worship, and it is to them that the prophecy of Amos is mainly directed. He tells of the captivity that will come upon the nation and warns against robbery, violence, injustice, oppression of the poor, and all sin, and against worshipping at Bethel and Gilgal, false alters of the kingdom of Israel. He pronounces woe upon them that are at ease in Israel amidst such division and unfaithfulness to God. At one time Amos pleaded with God and succeeded in turning away two judgments the Lord had determined upon the people.

In chapter 7, Amaziah the false priest at Bethel warned Amos to prophesy no more at Bethel but flee to Judah. Amos continued to tell the revelation of God which he had received: that Israel would go into captivity, that there would be a great time of trouble, and that Israel would be "sifted" among all nations.

Besides words of condemnation, Amos also spoke encouragement and advice to the people. He even prophesied of the time when Israel will return from captivity and flourish once again in their own land and not be removed again.

This prophecy of Amos can apply to any nation in a similar condition. We should not be at ease and say "The evil shall not overtake nor prevent us." (Amos 9: 10.).

QUESTIONS:

1. What type of famine was to come upon Israel?
2. What fate was to come upon Amaziah, the false priest?
3. Of what occupation was Amos before being called to prophesy?

—Leslie Cover, Sonora, Calif.

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"Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul." 1 Peter 2:11

THE WEEPING CHRIST

He sat on the brow of the hill one day,
Weary and sad and lone,
As the dying sun cast its golden rays
On the beautiful temple dome.

The eyes of the Master filled with tears
As He thought of its pomp and pride,
Where selfishness, greed, and fraud enthroned,
Thrust the Lord of the earth outside.

From sad lips the cry resounds o'er the hills,
"O Jerusalem, if thou had'st known
The things which make for thy peace, today,
Thou would'st not be left alone.

"For the days surely come when thy city so fair
Shall broken and desolate lie,
Thy magnificent Temple, plundered and razed,
Shall astonish the passer-by."

Thus He wept o'er the city, an alien
To His own, estranged and forgot;
God in the flesh dwelt among them,
But His own had received Him not!

And the great compassionate heart of the Lord
Still weeps over souls today,
Weeps o'er the multitudes lost in sin
Who turn from the Christ, away.

Oh, will you not come to the Saviour today?
His call is to Gentile and Jew;
His broken heart calls to a world of lost men.
O friend, is He weeping for you?

—Selected.

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TRUTH

When Jesus stood before Pilate to be sentenced to death upon a false charge of blasphemy, and being questioned by him if he were the "king of the Jews," he told Pilate the true nature of his kingdom. John 18:33-36. "Pilate therefore said unto him, art thou a king then? Jesus answered, "Thou sayest that I am a king. To this end was I born, and for this cause come I into the world, that I should bear witness unto the TRUTH. EVERYONE THAT IS OF THE TRUTH HEARETH MY VOICE. Pilate saith unto him, What is truth?"

The record does not state whether Jesus gave him any further answer to his question, but it does indicate that Pilate sensed that Jesus was speaking of some reality or principle yet unknown to him, and which it appears he had at least some superficial desire to know; and so he asked, "What is truth?"

In this instance the truth which Pilate sensed in a way which caused him to fear Jesus, was that in reality he was king of the Jews, and possessed some authority more than human; not understandable to Pilate.

Humanly speaking, it seems a great pity that Pilate did not know, and could not comprehend the TRUTH concerning the person that stood before him whom he judged with fear that day. Pilate was not a righteous man but he did fear Jesus and sought to release him, and washed his hands before the Jews to try to excuse himself of the guilt of his blood. This, and the fact that he would not change the title which he wrote upon Jesus' cross, strongly indicates that he believed he WAS king of the Jews. But there is nothing to indicate that he knew he was the SON OF GOD. I Cor.2:7,8 says, "But we speak the wisdom of God in a mystery, even the hidden wisdom, which

God ordained before the world unto our glory: which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory."

"What is truth?" Only a few hours before Jesus was sentenced to death by Pilate, and knowing that soon he would leave his chosen disciples in the world, without his presence, to carry on the work of building the Church which he himself had founded; in holy prayer to his heavenly Father, he said, "And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one as we are. . . I have given them thy Word, and the world hath hated them, because they are not of the world, even as I am not of the world. . . Sanctify them through thy truth: thy word is truth. As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth." These were holy words of truth, issuing out of purest love from the soul of the Son of God in prayer to his heavenly Father for the sanctification and establishment of his beloved apostles, who were to publish his words of truth to the ends of the earth.

"Thy word is truth." "The word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and the joints and marrow, and is a discernor of the thoughts and intents of the heart." Heb.4:12.

Dearly beloved ones who read this: Do we know certainly that the word of God is truth? And do we read it to know the truth? How great it is, and wonderful indeed, for us to have the WORD of GOD! Do we know—as Pilate did not know—that this very truth is embodied and personified in Jesus Christ our Lord and Redeemer, who said, "I am the way, the truth, and the life." And, "heaven and earth shall pass away but my Words shall not pass away." Do we cherish it as the bread of life? or do we handle it like Pilate handled Jesus—with misgiving and fear, and try to wash our

hands of any guilt it may discern in us? and maybe at last yield to the demands of the clamorous, hateful throng—to "Crucify him." Do we wonder why the Bible is harder to read than other books?—books that are written to entertain us, and sometimes purely fictional. The Bible, which is the word of God, was not written to entertain us, but to give us the pure truth.—truth which is not otherwise knowable. It can be entertaining, as there are many beautiful and delightful things in it which are pleasant to read. But it was written that we might know the truth. Truth places responsibility and obligations. And since sin entered into the world there are many unpleasant truths which we need to know that are not compatible to our feelings.

Thus, along with the lovely and hopeful and glorious, there are many sad and grievous truths recorded in the Bible that affect our lives and destiny, which we need to know in order to become victorious over evil; and only those who love the truth can delight to read it all. We may receive an unexpected letter or telegram from a friend; it may tell of the injury or death of a loved one: Will we not read it? If we want to know the truth we will read it though it may bear sad news and cause us grief. It is not enjoyable to read how Satan deceived Adam and Eve and caused them to sin and be driven out of Paradise; but it is true. It is not pleasant to read how Cain hated his brother Abel and slew him. Nor how sin increased in the world until it was necessary for God to destroy every living thing from off the earth except the few righteous souls who were saved alive in the Ark. It is not pleasant to read how Herod slew so many little children in Bethlehem; but it is true. Nor can anyone read with joy of the hatred and cruel sufferings inflicted upon Christ, the Lord of Glory; and how he was crucified.

Thus the Word of God is truth—truth which we must know about God and ourselves; of life and death, and eternity. We must know that though God is good and wise and powerful and just, and full of love and mercy, and created man in his own image, and placed him in a

beautiful Paradise, without knowledge of good and evil; yet through the subtilty of the devil he was induced to commit sin and brought upon himself and his posterity, ruin and death.

These are solemn and sad truths recorded in the Bible and deemed necessary by divine wisdom for us to know. But they are only incidental to the great central truth in the Bible that God is love and not willing that any should perish, but have eternal life. "For God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish but have eternal life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved." This is the bread of life, of which Jesus said, "man shall not live by bread alone, but by every word of God." This is the true delight in reading the word of God and far overshadows those messages of evil and sorrow and gloom. In Jesus' prayer to the Father John 17, he said, "Father. . . glorify thy Son, that thy Son may also glorify thee: As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent." "Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is past from death unto life.

"Thy word is truth." Above all let us be truthful with ourselves about the word of God. We cannot know its real message of truth unless we read it diligently and consistently with a passion to know the truth. Nor would we receive a letter from a friend and be satisfied to read a little now and then or a paragraph here and there and then say it is too difficult and we cannot understand its message.

Even so if we believe the Bible to be the word of God. And the truth about God and ourselves; life, death and eternity, then it will be a joy to us. And as Jesus told the Jews. John 8:32, "And ye shall know the truth and the truth shall make you free."—D.F.W.

THE CHURCH AND THE WORLD

The Church and the World walked far apart,
 On the changing shores of time;
 The world was singing a giddy song,
 And the Church a hymn sublime.
 "Come, give me your hand," cried the merry world,
 And walk with me this way;"
 But the good Church hid her snowy hand,
 And solemnly answered, "Nay,
 I will not give you my hand at all,
 And I will not walk with you;
 Your way is the way of endless death;
 Your words are all untrue."

"Nay, walk with me but a little space,"
 said the world with a kindly air;
 "The road I walk is a pleasant road,
 And the sun shines always there.
 Your path is thorny and rough and rude,
 And yours with tears and pain.
 The sky above me is always blue:
 No want, no toil, I know;
 The sky above you is always dark;
 Your lot is a lot of woe.
 My path, you see, is a broad, fair path,
 And my gate is high and wide—
 There is room enough for you and for me
 To travel side by side."

Half shyly the Church approached the World,
 And gave him her hand of snow:
 The old World grasped it, and walked along,
 Saying, in accents low—
 "Your dress is too simple to please my taste;
 I will give you pearls to wear,
 Rich velvet and silks for your graceful form,
 And diamonds to deck your hair."
 The Church looked down at her plain, white robes,
 And then at the dazzling World,
 And blushed as she saw his handsome lip
 With a smile contemptuous curled.
 "I will change my dress for a costlier one."
 Said the Church with a smile of grace;
 Then her pure garments drifted away,
 And the World gave, in their place,
 Beautiful satins, and shining silks,
 And roses and gems and pearls;
 And over her forehead her bright hair fell
 Crisped in a thousand curls.

"Your house is too plain," said the proud old World,
"I'll build you one like mine:—
Carpets of Brussels, and curtains of lace,
And furniture ever so fine."
So he built her a costly and beautiful house:—
Splendid it was to behold;
Her sons and her beautiful daughters dwelt there,
Gleaming in purple and gold;
And fairs and shows in the halls were held,
And the world and his children were there;
And laughter and music and feasts were heard
In the place that was meant for prayer.
She had cushioned pews for the rich and the great
To sit in their pomp and their pride,
While the poor folks, clad in their shabby suits,
Sat meekly down outside.

The angel of mercy flew over the Church,
And whispered, "I know thy sin."
The Church looked back with a sigh, and longed
To gather her children in.
But some were off in the midnight ball,
And some were off at the play,
And some were drinking in gay saloons;
So she quietly went her way.
The sly World gallantly said to her,
"Your children mean no harm—
Merely indulging in innocent sports."
So she leaned on his proffered arm,
And smiled, and chatted, and gathered flowers,
As she walked along with the World;
While millions and millions of precious souls
To the horrible pit were hurled.

"Your preachers are all too old and plain,"
Said the gay old World with a sneer:
"They frighten my children with dreadful tales,
Which I like not for them to hear:
They talk of brimstone and fire and pain,
And the horrors of endless night;
They talk of a place that should not be
Mentioned to ears polite.
I will send you some of the better stamp,
Brilliant and gay and fast,
Who will tell them that people may live as they list
And go to heaven at last.
The Father is merciful and great and good,
Tender and true and kind;
Do you think He would take one child to heaven
And leave the rest behind?"
So he filled her house with gay divines,

Gifted and great and learned;
And the plain old men that preached the cross
Were out of the pulpit turned.
"You give too much to the poor," said the World,
Far more than you ought to do;
If the poor need shelter and food and clothes,
Why need it trouble you?

Go, take your money and buy rich robes,
And horses and carriages fine,
And pearls and jewels and dainty food,
And the rarest and costliest wine.
My children, they dote on all such things,
And if you their love would win,
You must do as they do, and walk in the ways
That they are walking in."
The Church held tightly the strings of her purse,
And gracefully lowered her head,
And simpered, "I've given too much away;
I'll do, sir, as you have said,"
So the poor were turned from her door in scorn,
And she heard not the orphan's cry;
And she drew her beautiful robes aside,
As the widows went weeping by.

The sons of the World and the sons of the Church
Walked closely hand and heart,
And only the Master, who knoweth all,
Could tell the two apart.
Then the Church sat down at her ease and said,
"I am rich, and in goods increased;
I have need of nothing, and nought to do
But to laugh and dance and feast."
The sly World heard her, and laughed in his sleeve,
And mockingly said aside
"The Church is fallen—the beautiful Church—
And her shame is her boast and pride!"

The angel drew near to the mercy seat,
And whispered, in sighs, her name;
And the saints their anthems of rapture hushed,
And covered their heads with shame.
And a voice came down, through the hush of heaven,
From Him who sat on the throne,
"I know thy works, and how thou hast said,
'I am rich;' and hast not known
That thou art naked and poor and blind
And wretched before my face;
Therefore, from My presence I cast thee out,
And blot thy name from its place!"

—Matilda C. Edwards

SET THINE HOUSE IN ORDER

By David A. Skiles

The above words are found in II Kings Ch.20:1 and were sent direct from God through the prophet Isaiah to Hezekiah king of Judah. Words that carried with them a serious and solemn message, telling him that he must die, and that his house should be in order. And now due to the fact that you and I and each and every one must answer the same pronouncement, must meet the visitor DEATH, is not this message of equal weight and import to us all, as it was to Hezekiah?

The king was not as yet told that he must die today, tomorrow, or next day, but the inference no doubt was that death is at hand. Which brought to him a very serious realization of the gravity of the hour. Every evidence bears testimony to the truth of the scriptural declaration, "It is appointed unto men once to die," Heb. 9:27. Death is said to be a separation of parts, if so, then the living saints who will be caught up to meet the Lord in the air when he comes the second time in triumph to claim his own, will answer the same appointment, for the corruptable will be separated from the incorruptable, and the mortal will be separated from the immortal. And so in a sense death will visit us all, as it also did the king.

According to the records Hezekiah had a house full of many precious treasures, and it may have been these that were in disorder, at least the word of the Lord came to him saying "Behold, the days come, that all that is in thine house, and that which thy fathers have laid up in store unto this day, shall be carried into Babylon: nothing shall be left, saith the Lord." Not-with-standing his prayer to the Lord, "I have walked before thee in truth and with a perfect heart, and have done that which is good in thy sight."

Jesus had no house wherein to lay his head. But most of us do have earthly houses made with hands, be it ever so humble, or otherwise, so orderly or disorderly. But the house of our text is preeminently the one of which the apostle Paul speaks in I Cor 6:

19-20, "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own, for ye are bought with a price: therefore glorify God, in your body, and in your spirit, which are God's.

In I Cor 3:16-17, we read "Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." "Ye also as lively stones, are built up a spiritual house." And in II Cor 5:1, "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens."

How pleasing to enter a house where all is clean, orderly, and things in their place. How embarrassing to us, as also to the visitor should he enter our house and find things untidy, topsy-turvy and out of place. While this might not be so sinful, it may typify in far greater measure the seriousness of our condition should the visitor "death" come upon us unawares and find our spiritual house out of order, and unready. The unclean spirit having gone out, seeking rest, which he never finds, he attempts to re-enter the swept and empty house, and evidently for the want of the Holy Spirit having filled the house, thereby lacking the necessary resistance the evil spirit does re-enter, and here we have seven times more disorder than before.

So we conclude that the lesson of our text is, to set in order the personal house of our fleshly tabernacles, and make them fit temples for the habitation and indwelling of the Holy Spirit. And if this be so, then I will assume that our earthly dwelling places, our homes will be in conformation with our orderly spiritual house.

The warning then comes "We must die and not live," it may be 15 years, it may be more, and it may be very much less. So what shall I do? In the first place my house must have been re-modeled, which alone can have come through application to the atoning blood of

Christ, and the instrumentality of faith, repentance and baptism, becoming a new creature, walking in all the commandments and ordinances of the Lord blameless, daily abhorring that which is evil, loving and cleaving to that which is good, then when the death visitor comes to our door it really will not be death to die, to leave this weary road, and midst the brotherhood on high, to be at home with God.

—Rossville, Indiana.

"THY KINGDOM COME"

These words sound forth from many thousand lips—alas! from far more lips than hearts. They stand connected in God's word with that sweetest of exclamations, "Our Father!" Vast assemblies of mere professors repeat them. Hundreds chant, to the peal of the organ, the words, "THY KINGDOM COME." Where the heart is not right with God, mere words cannot please Him. Perhaps amid the sound one whisper of faith ascends; it has come from some heart filled with love to Jesus; it is the whisper of a babe in Christ, "THY KINGDOM COME."

This is prayer; it is the voice of the child which enters the ear of THE FATHER.

What a contrast between this accepted voice and the lip-service of the ignorant multitude of formalists!

Whose kingdom is it for which we pray? Is it the kingdom of God as Creator?

That kingdom has come, has always been since He spoke the world into being. Man's sin and rebellion did not, and could not, shake the throne of the Almighty, or alter His right to possess the thing which He had made. Is it the kingdom of God as supreme Governor and Director of all things? That kingdom has also come—could never cease to be. There have been men so foolish as to declare that God, having made the world and put man into it, left it to manage all its own affairs by the power of certain fixed principles which He put into it. Others, equal-

ly deceived, have said that when man brought sin into the world God turned His back upon it, and, seated in some far-off glory, left man to work out his own evil designs. The word of God, and the daily experience of every enlightened man, declared the very opposite of all this. God exercises an all-pervading providence. There is no such thing as CHANCE in the world. God's omniscient eye ranges through the universe—takes it all up in a glance, yet watches the very sparrow falling to the ground.

The words, "OUR FATHER" give us the key to the meaning of the prayer "THY KINGDOM COME." It is not THE CREATURE'S prayer for the kingdom of THE CREATOR, but the CHILD'S prayer for the kingdom of the FATHER. Still more correctly, it is the prayer of THE DISCIPLE of the Lord Jesus for the kingdom of his ONE MASTER AND LORD. The children of God are a NEW FAMILY, made up of individuals SEPARATED from the race of Adam. No mere outward right avails anything, or any mere profession, neither work of human hands nor device of human hearts. It is a "new creation!" The children are born of God, even by the regeneration of the Holy Spirit. Consequently they are a new race, being brought into union with the Lord Jesus Christ.

Man's religion never comes up to this. He cannot understand RELATIONSHIP WITH GOD. He only, as the creature, attempts to appease the Creator. It is only the man who has been BORN AGAIN who can cry, "MY FATHER GOD!" Vital Christianity is founded upon God's own revelation. This a declaration of sovereign, distinguishing grace, calling out a family, and giving to each member of it a new life, quickening him—who had been up to that moment dead—into the risen life of the living Christ at God's right hand. Christ is the head of the family; it is by Him that the family is gathered together, through Him we receive the adoption of sons—we are joint-heirs with Him—His kingdom is ours, and we shall possess it with Him when He takes it to reign. The Father has given all power and dominion to the Son, and the petition we are considering is the cry of the joint heir who longs to

enter upon the possession of his inheritance.

Much that is written and spoken in these days about the universal fatherhood of God is most delusive, for it smooths down, in the deceived heart, the barrier which sin has made between the Holy God and the fallen, degenerate, and guilty human family. We must meet God in Christ before we can call Him "OUR FATHER" and we must be thus HEIRS OF THE KINGDOM before we can truly desire that kingdom to come.

The prayer is in itself a proof that the kingdom has not come yet. Christ has the right to reign, and, in a certain sense, He is reigning, having now all power both in heaven and earth; but in another and most important sense He is not reigning, for He has not yet manifestly taken to Himself the throne. He sits upon the Father's throne, according to that we read, "SIT THOU AT MY RIGHT HAND, UNTIL I MAKE THINE ENEMIES THY FOOTSTOOL." The prophecy of aniel remains yet to be accomplished: "THE SON OF MAN CAME WITH THE CLOUDS OF HEAVEN; AND CAME TO THE ANCIENT OF DAYS. AND THERE WAS GIVEN TO HIM DOMINION, AND GLORY, AND A KINGDOM, THAT ALL PEOPLE, NATIONS, AND LANGUAGES, SHOULD SERVE HIM. HIS DOMINION IS AN EVERLASTING DOMINION, WHICH SHALL NOT PASS AWAY, AND HIS KINGDOM THAT SHALL NOT BE DESTROYED." the fulfillment of that Scripture will be also the accomplishment of another revelation: "THE KINGDOMS OF THIS WORLD ARE BECOME THE KINGDOMS OF OUR LORD, AND OF HIS CHRIST; AND HE SHALL REIGN FOR EVER AND EVER."

We may think of the kingdom under two aspects; its internal and spiritual development, and its external and complete manifestation. The first is now in process of accomplishment by the power of the Holy Spirit; the latter will be hereafter accomplished by the presence and power of the Lord Jesus Christ at His coming. Jesus once said, "My kingdom is not of this world." He evidently meant to declare that the power to establish it was not earthly. By no human power or worldly influence was it to be set up. If He had meant that His kingdom would never be set up in this world, He would have been contradicting many Scriptures.

This he could never do.

The two aspects of the kingdom are—I. INTERNAL OR SPIRITUAL. "THE KINGDOM OF GOD IS NOT MEAT AND DRINK," that is, mere external observances or works, BUT RIGHTEOUSNESS, AND PEACE, AND JOY IN THE HOLY GHOST. This is the experience of the individual. Every sinner brought, through the NEW BIRTH into the NEW CREATION in Christ Jesus, makes a part of the kingdom. Every fresh step taken by a child of God in the way of obedience, of self-denial, of holiness in conformity to the example of Christ, adds strength to the kingdom. May God lead us into self-judgment, for we often cry, THY KINGDOM COME," whilst in the actions of our lives we are showing great indifference to its progress.

II. OUTWARD MANIFESTATIONS. This is at the APPEARING of the Lord Jesus Christ. He comes A SECOND TIME WITHOUT SIN UNTO SALVATION. He comes for the full deliverance of his whole Church out of the tribulations of a Christ-rejecting age, and for their establishment with Himself in that kingdom for which we pray. A Scripture in Luke 17 is sometimes brought against our views of the outward manifestation of the kingdom: "THE KINGDOM OF GOD COMETH NOT WITH OBSERVATION." The Lord certainly declares that His kingdom was not to come AT THAT TIME with observation, but He as plainly points forward to another time when it should so come, for He says: "AS THE LIGHTNING THAT LIGHTENETH OUT OF THE ONE PART UNDER HEAVEN, SO SHALL THE SON OF MAN BE IN HIS DAY." The lightning is visible and manifest to all, "so shall also the Son of Man be in His day." The present age is not the Son of Man's day. He is rejected. The world has cast Him out. This is man's day. Man's day ends with the world's midnight. That will be in terror and dismay; men's hearts failing them for fear in looking on the things which are coming on the earth. Christ's day will then begin. For its dawning thousands are looking. Yes! though in God's sight the world is dead and the Church may be asleep, yet thousands of God's believing people are awakening to the solemn import of

the times, and are waiting for their Lord from heaven. Thus, better far than the ignorant cry of the mere professing multitude, there is rising up, continually, the true prayer of many an earnest heart—"THY KINGDOM COME."
 —The Gospel Visitor, 1865.

MORAL DEPRAVITY

(Condensed from the lectures of C.G. Finney, 1848)

The Bible once, and only once, incidentally intimates that Adam's first sin has in some way been the occasion, not the necessary physical cause, of all the sins of men. Rom. 5:12-19. It neither says nor intimates anything in relation to the manner in which Adam's sin has occasioned this result. It only incidentally recognizes the fact, and then leaves it, just as if it was too obvious to need explanation. In other parts of the Bible we are informed how we are to account for the existence of sin among men. James says, that a man is tempted when he is drawn aside of his own lusts, and enticed. That is, his lusts, or the impulses of his sensibility, are his tempters. When he or his will is overcome of these, he sins. Paul and other inspired writers represent sin as consisting in a carnal or fleshly mind, in the mind of the flesh, or in minding the flesh. It is plain that by the term flesh they mean what we understand by the sensibility, as distinguished from intellect, and that they represent sin as consisting in obeying, minding, the impulses of the sensibility. They represent the world, and the flesh, and Satan, as the three great sources of temptation. It is plain that the world and Satan tempt by appeals to the flesh, or to the sensibility. Hence, the apostles have much to say of the necessity of the destruction of the flesh, of the members, of putting off the old man with his deeds, etc. Now, it is worthy of remark, that all this painstaking, on the part of Inspiration, to intimate the source from whence our sin proceeds, and to apprise us of the proper method of accounting for it, and also of avoiding it, has probably been the occasion of leading certain philosophers and theologians who have not carefully examined the whole subject, to take a view of it which is directly opposed to the truth intended by the inspired writers. Because so much is said of the influence of the flesh over the mind, they have inferred that the nature and physical constitution of man is itself sinful. But the representations of Scripture are, that the body is the occasion of sin. The law in his members, that warred against the law of his mind, of which Paul speaks, is manifestly the impulse of the sensibility opposed to the law of the reason. This law, that is, the impulse of his sensibility, brings him into captivity, that is, influences his will, in spite of all his convictions to the contrary.

Moral depravity consists, remember, in the committal of the will to the gratification or indulgence of self—in the will's following, or submitting itself to be governed by, the impulses and desires of the sensibility, instead of submitting

itself to the law of God revealed in the reason.

This definition of the thing shows how it is to be accounted for, namely: the sensibility acts as a powerful impulse to the will, from the moment of birth, and secures the consent and activity of the will to procure its gratification, before the reason is at all developed. The will is thus committed to the gratification of feeling and appetite, when first the idea of moral obligation is developed. This committed state of the will is not moral depravity, and has no moral character, until the idea of moral obligation is developed. The moment this idea is developed, this committal of the will to self-indulgence must be abandoned, or it becomes selfishness, or moral depravity. But, as the will is already in a state of committal, and has to some extent already formed the habit of seeking to gratify feeling, and as the idea of moral obligation is at first but feebly developed, unless the Holy Spirit interferes to shed light on the soul, the will, as might be expected, retains its hold on self-gratification. Here alone moral character commences, and must commence. No one can conceive of its commencing earlier.

This selfish choice is the wicked heart—the propensity to sin—that causes what is generally termed actual transgression. This sinful choice is properly enough called indwelling sin. It is the latent, standing, controlling preference of the mind, and the cause of all the outward and active life. It is not the choice of sin itself, distinctly conceived of, or chosen as sin, but the choice of self-gratification, which choice is sin.

Again: It should be remembered, that the physical depravity of our race has much to do with our moral depravity. A diseased physical system renders the appetites, passions, tempers, and propensities more clamorous and despotio in their demands, and of course constantly urging to selfishness, confirms and strengthens it. It should be distinctly remembered that physical depravity has no moral character in itself. But yet it is a source of fierce temptation to selfishness. The human sensibility is, manifestly, deeply physically depraved; and as sin, or moral depravity, consists in committing the will to the gratification of the sensibility, its physical depravity will mightily strengthen moral depravity. Moral depravity is then universally owing to temptation. That is, the soul is tempted to self-indulgence, and yields to the temptation, and this yielding, and not the temptation, is sin or moral depravity. This is manifestly the way in which Adam and Eve became morally depraved. They were tempted, even by undepraved appetite, to prohibited indulgence, and were overcome. The sin did not lie in the constitutional desire of food, or of knowledge, nor in the excited state of these appetites or desires, but in the consent of the will to prohibited indulgence. Just in the same way all sinners become such, that is, they become morally depraved, by yielding to temptation to self gratification under some form. Indeed, it is impossible that they should become morally depraved in any other way. To deny this were to overlook the very nature of

moral depravity.

To sum up the truth upon this subject in few words, I would say:—

1. Moral depravity in our first parents was induced by temptation addressed to the unperverted susceptibilities of their nature. When these susceptibilities became strongly excited, they overcame the will; that is, the human pair were over-persuaded, and fell under the temptation. This has been repeatedly said, but needs repetition in a summing up.

2. All moral depravity commences in substantially the same way. Proof:—

(1.) The impulses of the sensibility are developed, gradually, commencing from the birth, and depending on physical development and growth.

(2.) The first acts of will are in obedience to these.

(3.) Self-gratification is the rule of action previous to the development of reason.

(4.) No resistance is offered to the will's indulgence of appetite, until a habit of self-indulgence is formed.

(5.) When reason affirms moral obligation, it finds the will in a state of habitual and constant committal to the impulses of the sensibility.

(6.) The demands of the sensibility have become more and more despotic every hour of indulgence.

(7.) In this state of things, unless the Holy Spirit interpose, the idea of moral obligation will be but dimly developed.

(8.) The will of course rejects the bidding of reason, and cleaves to self-indulgence.

(9.) This is the settling of a fundamental question. It is deciding in favor of appetite, against the claims of conscience and of God.

(10.) Light once rejected, can be afterwards more easily resisted, until it is nearly excluded altogether.

(11.) Selfishness confirms, and strengthens and perpetuates itself by a natural process. It grows with the sinner's growth, and strengthens with his strength; and will do so forever, unless overcome by the Holy Spirit through the truth.

REMARKS.

1. Adam, being the natural head of the race, would naturally, by the wisest constitution of things, greatly affect for good or evil his whole posterity.

2. His sin in many ways exposed his posterity to aggravated temptation. Not only the physical constitution of all men, but all the influences under which they first form their moral character, are widely different from what they would have been, if sin had never been introduced.

3. When selfishness is understood to be the whole of moral depravity, its "quo modo," or in what way it comes to exist, is manifest. Clear conceptions of the thing will instantly reveal the occasion and manner.

4. The only difficulty in accounting for it, has been the false assumption, that there must be, and is, something lying back of the free actions of the will, which sustains to those

actions the relation of a cause, that is itself sinful.

5. If Holy Adam, and holy angels could fall under temptations addressed to their undepraved sensibility, how absurd it is to conclude, that sin in those who are born with a physically depraved constitution, cannot be accounted for, without ascribing it to original sin, or to a nature that is in itself sinful.

6. Without divine illumination, the moral character will of course be formed under the influence of the flesh. That is, the lower propensities will of course influence the will, unless the reason be developed by the Holy Spirit.

7. The dogma of constitutional moral depravity is a part and parcel of the doctrine of a necessitated will. It is a branch of a grossly false and heathenish philosophy. How infinitely absurd, dangerous, and unjust, then, to embody it in a standard of Christian doctrine, to give it the place of an indispensable article of faith, and denounce all who will not swallow its absurdities, as heretics!

8. We are unable to say precisely at what age infants become moral agents, and of course how early they become sinners. Doubtless there is much difference among children in this respect. Reason is developed in one earlier than in another, according to the constitution and circumstances.

A thorough consideration of the subject, will doubtless lead to the conviction, that children become moral agents much earlier than is generally supposed. We always find, at the earliest period at which children can understand words, that they have the idea of obligation, of right and wrong. As soon as these words are understood by them, they recognize them as expressing ideas already in their own minds, and which ideas they have had further back than they can remember. Some, and indeed most persons, seem to have the idea, that children affirm themselves to be under moral obligation, before they have the idea of the good; that they affirm their obligation to obey their parents before they know, or have the idea of the good or of the valuable. But this is, and must be a mistake. They may and do affirm obligation to obey their parents, before they can express in language, and before they would understand, a statement of the ground of their obligation. The idea, however, they have, and must have, or they could not affirm obligation.

9. Why is sin so natural to mankind? Not because their nature is itself sinful, but because the appetites and passions tend so strongly to self-indulgence. These are temptations to sin, but sin itself consists not in these appetites and propensities, but in the voluntary committal of the will to their indulgence. This committal of the will is selfishness, and when the will is once given up to sin, it is very natural to sin. The will once committed to self-indulgence as its end, selfish actions are in a sense spontaneous.

10. The constitution of a moral being as a whole, when all the powers are developed, does not tend to sin, but strongly in an opposite direction; as is manifest from the fact that when reason is thoroughly developed by the Holy Spirit, it is

more than a match for the sensibility, and turns the heart to God.

The difficulty is, that the sensibility gets the start of reason, and engages the attention in devising means of self-gratification, and thus retards, and in a great measure prevents, the development of the ideas of the reason which were designed to control the will. It is this morbid development that the Holy Spirit is given to rectify, by so forcing truth upon the attention, as to secure the development of the reason. By doing this, he brings the will under the influence of truth. Our senses reveal to us the objects correlated to our animal nature and propensities. The Holy Spirit reveals God and the spiritual world, and all that class of objects that are correlated to our higher nature, so as to give reason the control of the will. This is regeneration and sanctification, as we shall see in its proper place.—Moral Depravity concluded.

Next subject: THE ATONEMENT.

TRANSFORMED BY THE FUTURE

"BLESSED ARE YE POOR, FOR YOURS IS THE KINGDOM OF GOD."

The hope which the Gospel brings has the power to transform the present. The one who must put up with disappointments now is heartened by the realization that he is already a member of an eternal society in which all wrongs will be righted. The pangs of the moment hurt less in view of the promise of the future. One does not conform to the unworthy present when he knows he is destined for a glorious future. The Communist calls this opium, but it is not. It is not a mere deadening of oneself to reality. It is only allowing the future to govern the present.

The poor live in a keen consciousness that the riches of the Kingdom are already theirs, but are not yet delivered into their hands. They are not benumbed; they are only more sensitive to the prospect of the future, which transforms even the present; for the keenest suffering is within, and the present gets by anticipation the happiness which is promised. Thus the present suffering is kept strictly to exterior things, while the spirit mounts up with wings as eagles. Even when the present seems favorable, a future hope makes it unsatisfactory. It is a lesser good, certain to yield to something better. The follower of Christ always feels a pull which can be at the same time an agony of longing and delight. "Weeping may endure for the night, but joy cometh in the morning. —Selected

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Historical

THE BRETHREN WEST OF THE MISSISSIPPI

The first Brethren church west of the Mississippi river was in what is now Cape Girardeau County, Missouri, about forty miles north of Cairo, Ill., and about 135 miles south of St. Louis, when the population of St. Louis was about 900 persons and before Cairo was in existence.

According to J.H. Moore, in "Brethren Pathfinders", Daniel Klingensmith, of Lancaster County, Pa. went down the Ohio River about 1795—probably to Kentucky, where he obtained information regarding southern Mo., which at that time belonged to Spain. Major George Bolinger had been given a large body of land there, on which to settle emigrants from North Carolina, and among those emigrants were about a dozen families of Brethren who had ~~went~~^{gone} to North Carolina from Pennsylvania at an earlier date.

Daniel Klingensmith finally settled on a 300 acre tract of land, obtained by a Spanish grant. A few years later other members came from Pennsylvania, Kentucky, and North Carolina, among the first of whom were Peter Baker, John Miller, and Joseph Niswanger, all from North Carolina. Elder John Hendricks, Logan Co. Kentucky was the first minister to visit this settlement. He is said to have visited it on several former occasions and baptized a number of converts. These members were also visited by Elder George Wolfe Sr. Their first lovefeast was held at the home of Joseph Niswanger in 1810. This was eleven years before Missouri became a state and before there were any Brethren churches in Illinois. They were organized in 1818, and in 1824 numbered about 50 members. All of the Brethren historians report that this church prospered for awhile but eventually died out. It's down-fall is attributed by J.H. Moore to the propagation among its members of the writings of Elhanan Winchester on "Final Restoration," and the closely related doctrine

of Universalism. He also attributes the loss of the Kentucky churches to this same cause, and says in his closing paragraph on this subject,

While most of our historians, when treating the Kentucky situation, have attributed the disappearance of those churches to a friction between them and the general Brotherhood regarding the manner of observing the religious rite of feet-washing and the Lord's supper, it is probable that the habit among some of the ministers of greatly stressing Final Restoration, as elaborated by Winchester, had as much to do in paving the way for their ultimate downfall as any one thing that may be named. It was the trifling with "strange fire" and burning it on their consecrated altars that helped to sound the death knell for these once promising churches. And what was true respecting the results of burning strange fire one hundred years ago is equally true today. As long as the Church of the Brethren will continue to offer the people only sound New Testament doctrine, and let that doctrine include the all things, you are going to find the powers of heaven standing by her, but whenever we get to offering strange fire, strange doctrines, on her altars you might as well say good-bye to the good old Dupkard church with her sacred, heaven born institution. The altar that Alexander Mack and his comrades helped to reestablish can stand a lot of abuse and even neglect, but it will not stand for strange fire, not too close affiliation with churches holding loose doctrinal tenets.

Fortunately there were other churches established in Missouri which did not suffer the fate of the Cape Girardeau congregation. Four others are listed by 1872: Cedar County, 1854; Spring Creek 1869, and Spring River, Jasper Co. and Shoal Creek in Newton Co. 1872.

IOWA: The Brethren first entered Iowa in the southern part: Libertyville, Jefferson Co. was organized in 1844 by Elder George Wolf Jr. of Ill. It was the first Brethren church West of the Mississippi beside Cape Girardeau, which came to naught. Others were: Mt. Etna, Adams Co. 1851; Farview, Appanoos Co. 1853; Monroe Co., 1854; English River Church 1855; Franklin Church, Decatur Co. 1858; Keokuk Co. 1858; Middle Creek, Mahaska Co. 1860; Crooked Creek, Washington and Johnston Counties, 1864; Coon River, Guth-

rie Co. 1862; Osceola, Union Co. 1877, and Pleasant valley, Appanoos Co. 1877.

In middle Iowa, were: Cedar Grove, Cedar Co. 1852; Indian Creek, Dry Creek, and Iowa River, 1856. And Waterloo, Black Hawk Co. in northern Iowa, 1856.

KANSAS: The first church in Kansas (Cottonwood) Lynn Co. was organized in 1856. Washington, Douglas Co. 1858 was the second, and Wolf Creek was organized in 1859. It is stated that there was a great increase of Brethren migration into Kansas during the seventies.

WISCONSIN: Four churches are recorded in Wisconsin before 1880: Ash Ridge, Richland Co. 1854, by George W. Studebaker from the Mississinewa Congregation in Indiana; Irvin Creek, near Menomonie, Dunn Co. 1869; Pierce Co. 1875, and Chippewa Valley, 1879.

NEBRASKA: Part of the same migration which moved into Kansas extended into Nebraska: Bell Creek, Dodge Co. 1866, and Bethel Creek, 1875.

One church is also mentioned in Colorado near Longmount, 1877.

Reprinted from Daniel F. Wood's The Pilgrim February, 1958

"A crumb will feed a tiny bird,
A thought prevent an ugly word.
A seed brings forth many a flower,
A drop of rain fortells a shower.
A straw the wild wind's course reveals,
A kind word oft an old grudge heals:
A beacon-light saves many a life.
A slight will often kindle strife.
A humble hand may alms bestow,
A godly life makes heaven below:
A little child confounds the wise,
A lark sings nearest to the skies.
A sunbeam makes the earth rejoice.
A flower will teach without a voice;
A brave man's arm will right the wrong,
A simple prayer will makes us strong."

—Selected by M.J. Kinsley.

MY WANTS.

How happy, how loving, how joyful I feel!
I want to have more love, yes more love and zeal;
I want my love perfect, I want my love pure,
That all things with patience I may well endure.

I want of the wisdom that comes from above,
I want to live harmless, and more like a dove;
My faith, and my hope, my love and my zeal,
I want them more perfect and never to fail.

I want to be little, more simple, and mild,
More like our dear Saviour, and more like a child,
More watchful and prayerful, and lowly in mind,
More loving, and humble, more gentle, and kind.

I want to be found in the service of God
That all may behold at home and abroad;
I want so my light beholders may see,
How faith and good works in sweet union agree.

My union I want with the Father and Son;
I want that perfected which grace has begun,
Remembering at all times what Jesus did say,
And set out in living anew every day.

My treasures in heaven I want to lay up
Where no moth or no rust can ever corrupt,
Where no thief or robber can enter or dare:
For my heart and my treasures I want to be there.

Then come my dear friends and join me in youth,
And all who are willing to walk in the truth,
Let us join in sweet union and most perfect love,
And on our blest journey so joyfully move.

That when time is over and from earth we remove,
To dwell in the regions of pure light and love,
With Jesus our Saviour and all holy-men
We will sing sweet hosannas forever, Amen.

—Selected by Ella Colbert, Whittier, Calif.
April, 1911, Vindicator.

"Cast thy bread upon the waters,
Ye who have a scant supply;
Angel eyes will watch above it,
You will find it by and by.
He who in his righteous balance,
Doth each human action weigh;
Will your sacrifice remember,
Will your loving deeds repay."

—Selected.

OBADIAH

While the book of Obadiah is the shortest in the Bible, a considerable amount of study is required to obtain an understanding of it.

The Lord in his vision to Obadiah reveals how judgment was to come upon Edom, who were the descendants of Esau. This was to be accomplished by a rumor or ambassador, meaning an element to stir up the heathen nations against Edom.

In the study of secular history we learn that the Edomites had accepted many of the ways of the Chaldeans and worshiped many of their heathen gods. When the Chaldeans took Jerusalem in 584 B.C. the Edomites joined with Chaldeans in the destruction and plundering of the Jews. It was this act against Jacob or the Jews that such strong judgement was proclaimed upon the house of Esau.

In our study of Geneses, chapters 25-27 we learn of the root of the enmity between Jacob and Esau.

Here as in other prophecies it clearly states that Israel shall possess the land that God promised in his covenant with Abraham. This shall be fulfilled when Christ shall return and enact his righteous government over the earth, meeting out final judgement from Mount Zion upon all unrighteous nations.

The time and place of Obadiah's writing as well as his lineage have not been determined. Inasmuch as he places the captivity in the past tense we presume it was around 500 B.C.

QUESTIONS:

1. Give three reasons why God pronounced such strong judgment on the Edomites.
2. Does this prophecy pertain to other nations?
3. Review the Book and note how the land shall be possessed.
4. How can the writing of Obadiah be an enlightenment to the Christian?

—Joseph E. Wagner, Modesto, Calif.

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"Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul." 1 Peter 2:11

THE OCEAN

Thy majesty is declared in thy works O God;
I feel it in the ceaseless roll
Of the breakers that splash on the sandy bed—
Their endlessness stirs my soul.

My eyes roam far on the ocean's crest,
Until waves meet the red sunset sky,
As it seems to melt in the watery depths;
For twilight is drawing nigh.

I feel Thy might as the tide rolls in,
Farther in on the sandy shore;
For though man can ruin the earth in his lust,
He can never the waters control.

But for ages and ages those waters roll on,
As wave follows wave strong and free,
And the tide rolls in and the breakers roar,
From earth's dawn to eternity.

—Annie Baker
Maple, Ont., Canada.

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THE NEW TESTAMENT FULFILLMENT OF THE LAW AND THE PROPHETS

THINK NOT THAT I AM COME TO DESTROY THE LAW, OR THE PROPHETS; I AM NOT COME TO DESTROY, BUT TO FULFIL. FOR VERILY I SAY UNTO YOU, TILL HEAVEN AND EARTH PASS, ONE JOY OR ONE TITTLE SHALL IN NO WISE PASS FROM THE LAW, TILL ALL BE FULFILLED. WHOSOEVER THEREFORE SHALL BREAK ONE OF THESE LEAST COMMANDMENTS, AND SHALL TEACH MEN SO, SHALL BE CALLED THE LEAST IN THE KINGDOM OF HEAVEN: BUT WHOSOEVER SHALL DO AND TEACH THEM, THE SAME SHALL BE CALLED GREAT IN THE KINGDOM OF HEAVEN." MATT. 5: 17-19.

These three verses of Matthew 5, are as much a part of Jesus' "Sermon on the Mount" as the Beatitudes in the preceding verses, and the doctrine which he taught in the verses following.

In them are observed several important facts.

1. That the law of God, expressed in ten commandments and delivered to Moses on Mount Sinai will not be destroyed; but fulfilled.
2. Jesus' mission in the world was to fulfil, and to be the fulfillment of ALL that the Old Testament prophets typified and foretold. This necessarily includes all the law of God concerning sin and the promise of redemption, as revealed to men in every age of the Old Testament Scriptures. Because he was the "seed of the woman" promised in Eden, and the "seed" in whom God made a covenant with Abraham 430 years before the law of Moses, that all the nations of the earth should be blessed.
3. That even the "least of these commandments" must in some manner be obeyed by every subject of the kingdom of heaven.

In verse 20, Jesus clearly indicates that the manner in which the Scribes and Pharisees were "obeying" the law was not fulfilling God's demands for righteousness which the Spirit of the law required, for he warned his disciples, "That except your righteousness shall exceed the righteousness of the Scribes and

Pharisees, ye shall in no case enter into the kingdom of heaven."

Our interest in this study therefore will be to learn in what manner the law of God must be obeyed that will result in true righteousness, which will qualify us for entry into the kingdom of heaven.

In other parts of the gospel we learn that the Scribes and Pharisees, whose religion Jesus condemned, were trying to attain to righteousness by deeds, instead of character. But the righteousness which the spirit of the law required, was obedience from the heart—which of course implies a heart of love to God. Therefore when the Scribe, who was a lawyer, asked Jesus, "tempting him," "Which is the great commandment in the law?" He answered, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like to it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets."

Thus ALL the law and THE PROPHEETS, which Jesus said he came to fulfil, is based on supreme love to God and our fellowman. And as the first and great commandment is supreme love to God, therefore there can be no genuine obedience to it outside of Christ. In Christ Jesus only, then, can a righteousness be attained that qualifies its subjects for entry into the kingdom of heaven.

This righteousness, as we have just shown, requires its subjects to possess holiness of character, first, and then righteous deeds. And this holiness of character must be the divine nature, begotten of God in Christ by the Spirit which is the new birth and in a real way makes the "new creature" a child of God and therefore a subject of the kingdom of heaven.

Thus Jesus told Nicodemus, who was perhaps as honorable a Pharisee as any in his time, "Except a man be born again . . . of water and of the Spirit, he cannot enter into the kingdom of God."

And so concerning the righteousness of the law, Paul said in Rom. 8:1-4, "There is therefore now no

condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. . . . THAT THE RIGHTEOUSNESS OF THE LAW MIGHT BE FULFILLED IN US who walk not after the flesh but after the Spirit.

In this respect it seems important for us to know that the law of God regarding mans moral obligation to him, did not originate at Mount Sinai, but has been delivered in various forms to men in every age; and its demands have always been the same, that is: Righteousness of its subjects, consistant with their condition and relation to God in the time in which it was received. It was delivered to Moses in ten commandments, but Abel received it in a different form and obeyed it and was accounted the first righteous man on earth.

The Ten commandments which God delivered to Moses on Mount Sinai was called the "covenant" and Moses was the mediator of it. Under it, and at the time it was received, Moses informed the Children of Israel that God would raise up unto them, of their own brethren a prophet like himself, but with greater authority than he and Him they should hear in all things. Also under that covenant it was prophesied by Jeremiah that in the "last days" God would make a "new covenant with Israel and Judah, and under it their sins would be forgiven and the laws of God would be written in their hearts. Therefore it is said in Heb. 1:2, God "Hath in these LAST DAYS" spoken unto us by his Son whom he hath appointed heir of all things. And in Chapters 8, 9 and 10 Jesus the Son of God is said to be the Mediator of that "new" covenant in which sins would be "put away" or forgiven, and the laws of God written in the hearts—instead of tables of stone.

The breaking of the tables of stone, which Moses cast down to the ground when he came down from the Mount, may have been a sign that the laws of God could not be contained forever in tables of stone. Moses the mediator of that covenant was required to prepare new tables into which God again wrote his laws. This may have been a pattern of Jesus the Mediator of the

New Covenant preparing the hearts of his people for the laws of God to be reimpresed in them by the Holy Ghost. See II Cor. 3:3.

The apostle Paul says in Rom. 13:8-10, "Owe no man anything but, to love one another: for he that loveth another hath fulfilled the law." For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be an yother commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbor as thyself. Love worketh no ill to his neighbor: therefore love is the fulfilling of the law." To fulfill the law is to accomplish what it demands; and when it is "fulfilled" it is not destroyed. But all who remain, or live in sin are still under the law "of sin and death." For, "whosoever committeth sin transgresseth also the law: for sin is the transgression of the law." I John 3:4.

And so in the beginning of his sermon on the Mount, Jesus blessed his disciples and said, "Blessed are the poor in spirit: for theirs is the kingdom of heaven. Blessed are they that mourn: for they shall be comforted. Blessed are the meek: for they shall inherit the earth. Blessed are they which do hunger and thirst after righteousness: for they shall be filled. Blessed are the merciful: for they shall obtain mercy. Blessed are the pure in heart: for they shall see God."

Surely in characters like these, all the law is fulfilled. —D.F.W. Next: THE FOURTH COMMANDMENT.

Let us do the things Jesus would have us do. Jesus came to seek and to save that which was lost. Let us speak the words of Jesus to the sinning and the weak in faith. Do not whisper and talk about your weak brother or sister; and thereby shove him down further. If we do not go out of our way to help him we will not be doing the works of Christ. If we offend them and they drop out by the way, what a responsibility is ours! Who knows, but possibly if we would just speak the right words, about Jesus to them they would be lifted up.

—Selected.

THE POWER OF GOD

by Rudy Cover

In our day of scientific wonders and achievements, man seems to be increasing in the knowledge of the wonders and creative power of God. Today man is beginning to develop an interest in outer space, and it seems he would like to get away from this world of sin and sorrow. He would like to find the secret of life and soar to worlds unknown by his own scientific inventions. With this method of accomplishment, as far as the mysteries of God are concerned, man is going down a dead end road. He will not admit he is a sinful creature, and until he does, he cannot escape destruction. ". . . when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power."

Although man has done wonderful things, they appear to be insignificant and absurd in comparison with the creation of the Lord. The new satellite the U. S. has sent up is predicted to keep going for nine or ten months. The heavenly bodies that God created and set in motion, have been keeping their prescribed course for thousands of years. The man of this world does not know nor understand the mysteries of God because they are hidden from him. By not accepting the revelation which God has given him, he can only blunder around in his own ignorance.

". . . Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea the deep things of God." ". . . For who hath known the mind of the Lord, that we may instruct him? But we have the mind of Christ." In our own strength we can do nothing. Even the worldling depends upon the power of God for his very existence, whether he knows it or not. Nothing

is impossible with God. Paul says, "I can do all things through Christ which strengtheneth me."

The unlimited power of God must be recognized for us to understand and believe the mysteries of God. The world stumbles at many of the miracles which are written in the word of God. One of the biggest stumbling blocks, is the virgin birth of Jesus. This is something we cannot explain. It is a mystery and there are those who will not believe because they cannot understand. To the believer in the power of God, it is only a matter of accepting a fact that God has revealed. The mind of God is so high above man that we likely could not understand some things even if we were shown. "For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts."—Isaiah 55:9. If we can believe in the power of his resurrection we should also believe in his power to be born of a virgin.

When Jesus rose from the grave, he did it by the power of God which he had in himself. Speaking of his life he says, "I have power to lay it down and I have power to take it again. This commandment have I received of my Father."

Again Paul says, "That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death: If by any means I might attain unto the resurrection of the dead!"

The power of God has been witnessed by many holy men of old. Enoch was translated, Noah saw the world that then was destroyed by flood. Sarah, the wife of Abraham conceived in her old age and bore a son Isaac, who was saved from death by the angel when God had commanded Abraham to sacrifice him. Moses witnessed the plagues poured upon Egypt, and the final destruction of Pharaoh in the Red Sea. Samson wrought super human feats of strength. Elijah was carried to heaven without tasting death. Also the dead were raised to life by the Lord and by his apostles. Many other miracles could be named, all done by the wonderful power of God.

Why do men refuse to accept this power? We know power is what they want. But they want it their own

way. They will not admit they are sinful; therefore, their sin remaineth.

We who have professed to know the Lord and to do his will, should take courage. We know we are in the last days and that perilous times shall come. We have been warned of Satan's tactics and we know that the power of God is sufficient to overcome all the devices that Satan can array against us. Jesus says ". . . for without me ye can do nothing." Of ourselves we are weak, but with the power of God there is nothing impossible for us.—Oakhurst, California.

THE SIN OF COVETOUSNESS

An evangelist recently described this sin as one that nobody confesses. He stated that in the course of the many confessions to which he has listened, even including murder, not one single person has voluntarily confessed to being guilty of covetousness. Thus, we infer at once the very subtle nature of this sin, and examining its nature, we hope to be armed against it.

We once ate in an automat restaurant in New York City. Here food is placed in cubicles behind small glass doors and is obtained by dropping a coin into a slot. A well-dressed man went from place to place trying to open the doors without putting in his coin. A companion, familiar with the place, told us that this man was trying to find the occasional door that could be opened without pay. Some sleight of hand was involved. What was wrong with the man? He was covetous, and no more than a nickel or dime was involved.

Then there was the man who learned that his neighbor was interested in buying a certain farm in the community. Hurrying to the owner of the farm, he obtained an option on the place. As he had no need for it, he merely held it for a high price until his neighbor was willing to pay him a handsome margin. Legitimate business? Yes. But it is scarcely the measure of a good neighbor or a man approved of God.

What was the motivation behind these acts? It shows that there is present in the human heart a carnal desire

for gain that operates regardless of the size of the object or the amount involved. Some think only of the wealthy as covetous. That is a misconception. Many poor are just as susceptible to it. This is heart trouble. It involves one's attitude toward things, or the possessions of another. The sin has even been conceived and lives before the hand reaches out to grasp the object. It has its beginning in an apparently painless birth, but often grows to the proportions of a giant. "Sin, when it is finished, bringeth forth death" (Jas. 1:15.)

THE COMMAND AGAINST COVETOUSNESS IS IMPERATIVE

Gauged by the number of warning signals God has given on this sin, it must be in His sight one of the cardinal sins of man. It rates a place in the decalogue in this straightforward language: "Thou shalt not covet." It is found in the New Testament catalogues of sin along with murder, drunkenness, and fornication, giving the impression that is very abhorrent in the sight of God. Guilt of covetousness shares the same judgment as these other sins and carries all the implications of the broken law.

The seat of the trouble is located by Jesus as being in the heart of man. In Mark 7:21,22, He specifically states it as coming from the source, and as being of a defiling nature in the process. The hypocrite, outwardly respectable, brings forth fruit of evil thoughts, adultery, fornication, murder, theft, and covetousness. Judgment is, in this passage, implied accordingly.

When God pours out His woes, this sin is responsible for a large part. Isaiah looked at the sins of his countrymen and spoke these words: "Woe unto them that join house to house, that lay field to field" (Isa. 5:8). The warning and command were ignored and judgment was poured out upon Judah.

Lust is not a nice word to the ear. In Scripture it is associated with the idea of intense desire and where the word is used to convey this idea, it is desire for that which is wrong. Note these strong

words from James. "Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not" (Jas. 4:2). This is an ugly picture. Yet it is an accurate description of the constantly waging warfare for selfish gain. It merits the enmity of God, and there are categorical statements in the New Testament that the covetous person shall not inherit the kingdom of God. I Cor. 6:10; Eph. 5:5.

THE LIST OF THINGS COVETED IS INCLUSIVE

Scripture is very explicit regarding the kind of things coveted. Here is a partial list: a neighbor's house, or his wife, his manservants, maidservants, ox, ass, "any thing that is thy neighbour's," fields, a gift (or bribery), money, "abundance of . . . things." Note how inclusive is the list; and besides, many things are implied in Scripture by words that have a connotation similar to that of covetousness.

The variety of objects that may be coveted is emphasized by the reference twice in the above list to "things." Moses said, "Anything that is thy neighbour's" (Es. 20:17). Jesus said, "Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth" (Luke 12:15).

Not alone, then, may we be given to an unlawful desire for that which is our neighbor's, but Jesus carried the application to its logical conclusion, that we may even have an inordinate desire for things rightfully gained.

Only a small proportion of people in this country are deliberate thieves. Few walk into the stores and lift merchandise from the counter, even though the opportunity is often present. The milkman leaves milk upon our porch without fear that it will be stolen. The mailman leaves parcels by the rural mailbox. Some banks keep sums of money in the lobby where the public may make its own change. Some roadside markets leave goods unattended where the customer waits upon himself, makes change, and goes his way. Thus a great majority

of people may be trusted when upon their honor, but fail miserably where the moral test may not be so plain. Covetousness is related to the law against stealing, but it enters human experience where the temptation is more subtle. We are dealing with an innate desire for possession, often right in itself, but needing sanctified control.

Whether in matters small or great, the temptation is to gather things to self. Achan wanted a wedge of gold and a heathen garment, which he hid in his own tent. What smaller things might he have hidden there before? Balaam was tempted by a speaking engagement which carried both honor and gold. He did not have to steal them, but he was covetous nonetheless. David found devious ways to obtain the wife of Uriah. Covetousness drew Judas past the point of help. These men suffered the punishments due a sin hated of God.

THE IMPLICATIONS OF COVETOUSNESS ARE MANY-SIDED

The subtle nature of this sin is shown by the fact that those often most secure in its clutches are least aware of it. It may be confused with thrift. It may be confused with one's rights, as in business, when what we actually want most is still more money. The wealthy man may crowd others aside in the race for money and then justify it by philanthropy, from which he also covets honor. Poorer persons may grasp for everything within reach and justify it on grounds that they have less than their neighbors. Children may be taught it with their piggy banks, when the little accumulation is first used to buy things the human heart craves. It has been said that while other passions may grow weaker with age, this one grows stronger and can never be satisfied..

Covetousness is a disturber of peace. It is found to be the origin of most troubles between brethren. Children quarrel over an inheritance. There is often not room enough in the same community for two men in the same business. It engenders jealousy and rivalry. While competition may be the life of trade, it is covetousness which often provides the competition,

with all its harvest of trouble. Paul accurately portrays these implications when he says, "For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows" (I Tim. 6:10).

Freedom from this disease is a qualification for church office. Moses was to "provide out of all the people able men, such as fear God, men of truth, hating covetousness" (Ex. 18:21). A bishop (or minister) must be "not covetous" (I Tim. 3:3). Paul said, "I have coveted no man's silver, or gold, or apparel" (Acts 20:33). Doubtless God desires a good example from His ordained servants. Many pulpits are robbed of their power when they are occupied by men who devote their best energies to earthly gain.

Implications of this sin to its victims are terrific, and we should examine our experience often to see that it is neither gaining entrance nor gaining ground. Have you begun to gather about you more than you need, especially of the expensive gadgets of modern civilization? This can become a covetous mania. What is it that provides your money drive? What gets you up early and drives you late? Are you sure that the urge for more money is not basically a desire for more power, influence, and recognition? Why do you want more education, if you are a student? Are you aware that it may be merely to enhance your personal prestige, or to advance you over your fellows? Are all your affections legitimate? Is your wife or husband sure of that? Can you examine every transaction in which you are a party to see that both sides to the deal are gaining advantage? Can you give freely without looking about to see what you can gain from the very act of giving? Do you know that you may rob another of his good name merely because you are jealous—covetous of his very position? Are you aware that covetousness is the same as stealing, and that, while it often robs another of that which is rightfully his, at the same time it does infinite damage to yourself?

Finally, opposite to the relentless drive and con-

fusion caused by covetousness is the contentment of heart where desire is under control. Are you interested in true gain and inner quiet? Listen to these true statements by the Apostle Paul: I Tim. 6:6-8 and Phil. 4:11.

"Godliness with contentment is great gain."

"Having food and raiment let us be therewith content."

"I have learned, in whatsoever state I am, therewith to be content."

"We brought nothing into this world, and it is certain we can carry nothing out."

—The Sword and Trumpet, in Gospel Herald, 1953.

"THAT PLAIN-SPOKEN PERSON."

Once in awhile, not often I am glad to say, we run across that thirsty sort of a person who prides himself upon what he calls his frankness and honesty of speech and conduct. "There's nothing deceitful about me, I'm not the one to 'make a fuss' over people. If I don't like them I let them know it," he says with flashing eyes, and a proud toss of his head.

But is this spirit one of real frankness and honesty? Is it not one of arrogant cruelty and envious temper which heartlessly tramples upon the feelings of others? Have we ever a right to say just what we think unless our thoughts are kind and true? No one in the world can be a law unto himself, but every one is subject to all with whom he has to do.

We sometimes hear the remark, "I might as well say it, as to think it." But we all know that is not true. It is not good reason. Many thoughts come up and so often are put into words that would have been better unspoken. If we should follow the idea that we had just as well say a thing as to think it, where would it lead to? Not where the Master calleth, but to the broad road which is full of contentions and strife. Would it not be safer to heed the old saying "think twice before you speak?" As the scripture says, "Let every man be swift to hear, slow to speak,

slow to wrath." By so doing we might save many heart aches, and perhaps bitter tears.

If we are asked to give our opinion, it certainly is right to speak the truth; and there are times when we should speak our minds concerning the real faults of others. But there are many, many things which are very immaterial to us; and yet we make the mistake of speaking our minds on the subject, often, I fear, without even thinking once, and so often with but little, if any knowledge of the circumstance.

"What a happy world were this, if each would mind his business more, and mind his neighbor less." Let us be glad when our friends kindly tell us of our faults and profit thereby. But remember that each have a right to their own tastes and opinions, (so long as it is not against "our Father's teachings.")

Then why is the human family so prone to make cruel remarks about things that really make no difference? only for the sake of speaking their minds, which I fear some of us mistake for a part of our duty. To bridle ones tongue is one of our strongest obligations and our example was set by Him who "pleased not himself."

— A Selection from Jan. 1910, Vindicator.

COMMUNION NOTICE

We the members of the Old Brethren Church, Salida, California, have chosen April 26-27 for our Love Feast: To which a hearty invitation is given to all of like faith. — Christie R. Cover.

ATONEMENT

(continued from page 67)

to the pardon of sin but upon condition of an atonement, and upon the assumption that atonement is not to be repeated, nor to extend its benefits beyond the limits of the race for whom it was made, and that only for a limited time. If an atonement were to extend its benefits to all worlds, and to all eternity, it would nulify its own influence, and encourage the universal hope of impunity, in case the precepts of the law were violated. This would be indefinitely worse than no atonement; and public justice might as well consent to have mercy exercised without regard to securing the authority and influence of law.

(to be continued)

CONTRASTING VIEWPOINTS

They looked out from the same cell. They looked out from the same bars but they saw entirely different things from the same outlook. One saw mud; the other stars. Why? Because one looked down, the other up. They saw what they were looking for.

Twelve men went up to search the land of Canaan. Before them lay the same vista. But 10 of them brought back a report of cities great and walled up to heaven, Caleb and Joshua reported a land of milk and honey, a land of grapes and figs and pomegranates, a land of victory. Unbelief looked down and saw defeat; faith looked up and claimed victory.

Two men looked out over the walls of Gotham— the man of God and his servant. The servant saw the Syrian host encompassing the city with horses and chariots and was afraid. Elisha looked up higher and "behold, the mountain was full of horses and chariots of fire around about." Eyes of doubt looked down, eyes of faith up. And Elisha had to pray to have the eyes of the young man opened.

Today sin and crime and depravity, fear and doubt and unbelief lie in the miserable lowlands all around us. But above the darkness and fog shines our Father's face and the light of truth and victory and of purity and power streams from the eternal throne of God.

Lift thine eyes, fellow traveler. Life—abundant life here and the eternal life hereafter—depends on the direction of your gaze. Which way are you looking?

--Mrs. J. H. Lammerding, Roseville, Calif.

In the "Public Thinks", Modesto Bee.

BLIND GUIDES.

"Woe unto you, . . . ye blind guides."

Me? I'm not a minister. I'm not even a Sunday-school superintendent or teacher. I have no responsibility of guiding. Wait. You may be a parent. You definitely are an individual. Everyone leads someone, even though he has no title. You influence your friend, and acquaintance. See that you are not blind.—Sel.

ZACCHAEUS

Zacchaeus lived in Jerico;
Long time ago, when ways were slow;
Chief publican of that old town,
Of great renown, that once felldown.

Zacchaeus was rich man of note;
And bills he wrote, of man or goat;
In his estate, he was not lax,
To take the tax, in heaps and packs.

Zacchaeus was of odious fame;
Man to him came, poor or rich name;
He had the power to take just dues,
Or to abuse, and false accuse.

Zacchaeus heard of Jesus fame;
Wild men did tame, and heal the lame;
Give to the blind again their sight;
Walked in the light, and taught the right.

Zacchaeus changed his business ways;
The right displays in after days.
He heard that Jesus comes his way;
See him he may, that very day.

Zacchaeus runs his Lord to see;
Though short he be, climbs up a tree;
And Jesus comes along the way,
Stops when he may; they hear him say,

"Zacchaeus make haste and come down!"
This man of town of much renown,
Now leaves the scrubby sycamore,
And stands before, Christ to adore.

Zacchaeus says, "I feed the poor;
And I restore full four times more;
Should I my brother false accuse,
In ways abuse, or to misuse.

Zacchaeus, true; great is thy faith!
True unto death, at parting breath;
A son of Abraham the great;
Share in his fate, near heavens gate.

—J.I. Cover,
Sonora, Calif.

THE ATONEMENT

(Condensed from the lectures of C.G. Finney, 1848)

We come now to the consideration of a very important feature of the moral government of God; namely, the atonement.

In discussing this subject, I will call attention to several well-established principles of government.

1. We have already seen that moral law is not founded in the mere arbitrary will of God or of any other being.

2. As the will of no being can create moral law, so the will of no being can repeal or alter moral law.

3. There is a distinction between the letter and the spirit of moral law. The letter relates to the outward life or action; the spirit respects the motive or intention from which the act should proceed. For example: the spirit of the moral law requires disinterested benevolence, and is all expressed in one word—love. The letter of the law is found in the commandments of the decalogue, and in divers other precepts relating to outward acts.

4. To the letter of the law there may be many exceptions, but to the spirit of moral law there can be no exception. That is, the spirit of the moral law may sometimes admit and require, that the letter of the law shall be disregarded or violated; but the spirit of the law ought never to be disregarded or violated. For example: the letter of the law prohibits all labor on the sabbath day. But the spirit of the law often requires labor on the sabbath. The spirit of the law requires the exercise of universal and perfect love or benevolence to God and man, and the law of benevolence often requires that labor shall be done on the sabbath; as administering to the sick, relieving the poor, feeding animals; and in short, whatever is plainly the work of necessity or mercy, in such a sense that enlightened benevolence demands it, is required by the spirit of moral law upon the sabbath, as well as all other days. This is expressly taught by Christ, both by precept and example. So again, the letter of the law says, "The soul that sinneth, it shall die;" but the spirit of the law admits and requires that upon certain conditions, to be examined in their proper place, the soul that sinneth shall live. The letter of the law is inexorable; it condemns and sentences to death all violators of its precepts, without regard to atonement or repentance. The spirit of moral law allows and requires that upon condition of satisfaction being made to public justice, and the return of the sinner to obedience, he shall live and not die.

5. In establishing a government and promulgation law, the lawgiver is always understood as pledging himself duly to administer the laws in support of public order, and for the promotion of public morals, to reward the innocent with his favor

and protection, and to punish the disobedient with the loss of his protection and favor.

6. Laws are public property in which every subject of the government has an interest. Every obedient subject of government is interested to have law supported and obeyed, and wherever the law is violated, every subject of the government is injured, and his rights are invaded; and each and all have a right to expect the government duly to execute the penalties of law when it is violated.

7. There is an important distinction between retributive and public justice. Retributive justice consists in treating every subject of government according to his character. It respects the intrinsic merit or demerit of each individual, and deals with him accordingly. Public justice, in its exercise, consists in the promotion and protection of the public interests, by such legislation and such an administration of law, as is demanded by the highest good of the public. It implies the execution of the penalties of law where the precept is violated, unless something else is done that will as effectually secure the public interests. When this is done, public justice demands, that the execution of the penalty shall be dispensed with, by extending pardon to the criminal. Retributive justice makes no exceptions, but punishes without mercy in every instance of crime. Public justice makes exceptions, as often as this is permitted or required by the public good. Public justice is identical with the spirit of the moral law, and in its exercise, regards only the law. Retributive justice cleaves to the letter, and makes no exceptions to the rule, "The soul that sinneth, it shall die."

8. The design of legal penalties is to secure obedience to the precept. The same is also the reason for executing them when the precept is violated. The sanctions are to be regarded as an expression of the views of the lawgiver, in respect to the importance of his law; and the execution of penalties is designed and calculated to evince his sincerity in enacting, and his continued adherence to, and determination to abide by, the principles of his government as revealed in the law; his abhorrence of all crime; his regard to the public interests; and his unalterable determination to carry out, support and establish, the authority of his law.

9. It is a fact well established by the experience of all ages and nations, that the exercise of mercy, in setting aside the execution of penalties, is a matter of extreme delicacy and danger. The influence of law, as might be expected, is found very much to depend upon the certainty felt by the subjects that it will be duly executed. It is found in experience to be true, that the exercise of mercy in every government where no atonement is made, weakens government, by begetting and fostering a hope of impunity in the minds of those who are tempted to violate the law. It has been asserted, that the same is true

when an atonement has been made, and that therefore, the doctrines of atonement and consequent forgiveness tend to encourage the hope of impunity in the commission of sin, and for this reason, are dangerous doctrines, subversive of high and sound morality. This assertion I shall notice in its appropriate place.

10. Since the head of the government is pledged to protect and promote the public interests, by a due administration of law, if in any instance where the precept is violated, he would dispense with the execution of penalties, public justice requires that he shall see, that a substitute for the execution of law is provided, or that something is done that shall as effectually secure the influence of law, as the execution of the penalty would do. He cannot make exceptions to the spirit of the law. Either the soul that sinneth must die, according to the letter of the law, or a substitute must be provided in accordance with the spirit of the law.

11. Whatever will as fully evince the lawgiver's regard for his law, his determination to support it, his abhorrence of all violations of its precepts, and withal guard as effectually against the inference, that violators of the precept might expect to escape with impunity, as the execution of the penalty would do, is a full satisfaction of public justice. When these conditions are fulfilled, and the sinner has returned to obedience, public justice not only admits, but absolutely demands, that the penalty shall be set aside by extending pardon to the offender. The offender still deserves to be punished, and, upon the principles of retributive justice, might be punished according to his deserts. But the public good admits and requires, that upon the above condition he should live; hence, public justice, in compliance with the public interests and the spirit of the law of love, spares and pardons him.

12. If mercy or pardon is to be extended to any who have violated law, it ought to be done in a manner and upon some conditions that will settle the question, and establish the truth, that the execution of penalties is not to be dispensed with merely upon condition of the repentance of the offender. In other words, if pardon is to be extended, it should be known to be upon a condition not within the power of the offender. Else he may know, that he can violate the law, and yet be sure to escape with impunity, by fulfilling the conditions of forgiveness, which are upon the supposition, all within his own power.

13. So, if mercy is to be exercised, it should be upon a condition that is not to be repeated. The thing required by public justice is, that nothing shall be done to undermine or disturb the influence of law. Hence it cannot consent to have the execution of penalties dispensed with upon any condition that shall encourage the hope of impunity. Therefore, public justice cannot consent — (continued on page 62)

laston page 10

Historical

THE BRETHREN ON THE PACIFIC COAST BEFORE 1881.

The first Brethren who came to the Pacific Coast settled in the Willamette Valley, Lynn County, Oregon.

About 1850, a company of some thirty emigrants from Indiana, among whom were nine church members of the Brethren, made their way by team and wagon over the Oregon trail to the Willamette Valley, Oregon Territory, and took up new homes there. This was before there was any transcontinental railway, and two thousand miles of mountains, desert and prairie separated them from the western fringes of civilization, which by that time had extended from the eastern states across the Mississippi River into Iowa, Kansas and Nebraska.

A brother by the name of Jacob Wigle, nephew of Elder George Wolfe, with two of his brothers and their wives came from Ill. over the same trail in 1853, and settled near where the Indiana brethren were, not knowing that they were there. In 1854 Jacob Wigle wrote a letter to the Gospel Visitor telling how he went on horseback to see how many members were in the area, and that he found "sixteen Indiana brethren;" also that there were three members living about one hundred miles from them.

He further tells of hearing that Daniel Leedy, a minister from Iowa was on his way to Oregon, and that he set out on horseback to meet him and found him after going "only 30 miles." A meeting was then appointed in Jacob Wigle's house on the first Sunday of Oct. 1854, and Daniel Leedy preached to them.

This is thought to be the first Brethren preaching service on the Pacific Coast. All the members in the area were together at this meeting and a council meeting was appointed for Oct. 7, 1854, at which time they were organized with twenty-three members. They at first adopted the name South Santaam; but later changed it to the Willamette Valley Church.

Immediately they began addressing urgent appeals through the Gospel Visitor to the elders in the eastern states to send elders and ministers to help in the work of preaching the gospel and organizing new Churches on the west Coast. Although they did not get the much needed, and much plead for ministerial help until about seventeen years later, they continued to make some growth by baptisms and by emigration until in 1881 they numbered about one hundred members.

In 1871 Elder Daniel Brower of Keokuk Co. Iowa, moved to Oregon to help the Church there, and settled in the Willamette Valley, in Marion County, about 16 miles southeast of Salem. From 1871 to 1877 other families moved from the East into other parts of the state. In 1881 Elder David Brower wrote a letter

in which he says there were at that time three churches in Oregon: The Willamette Valley Church; in Lynn and Marion Counties; The Coquilla Valley Church in Coos County and the Rouge River Valley Church in Jackson Co. One church in Southeastern Washington and one in northwestern Idaho.

In the meantime, Elder George Wolfe, nephew of Elder George Wolfe Jr. of Illinois had come by boat; crossing the Isthmus of Panama on land, and arrived in San Francisco Dec. 16, 1856. With him were his wife and three sons, Joseph, John P. and Jacob. From there they went by stage coach to Watsonville, where they remained for awhile, but later moved to Gilroy.

Two years after the Wolfe's arrived in California, a church was organized in the fall of 1858. This organization is said to have taken place in a grove on the Pajaro River near Monterey. A deacon was elected and a communion was held at the same time.

In 1859 an open letter was addressed by Elder Wolfe to "The Brethren of the Atlantic States," and published in the Gospel Visitor, telling of the organization and stating that their number had increased to seventeen, and that they were united with the Brethren in Oregon in requesting that more preachers be sent from the East to help with the work in California and Oregon. From time to time these requests were urgently renewed by both the California and Oregon Churches, stating that they were receiving more requests from many localities to preach the gospel than what their only two ministers on the West Coast could attend to. However while these requests were being so urgently made, the elders in the East, instead of sending help, or someone volunteering to go, were carrying on a prolonged discussion through the Gospel Visitor of the best method to help the brethren on the Pacific Coast.

In 1862 practically the whole membership of the California Church moved from Gilroy to Lathrop in San Joaquin County, about 12 miles south of Stockton. Their number was increased by baptisms and other members moved in from the East and settled in different localities in the northern and central parts of the state. By 1878 there were members in eleven different counties. It is not clear how many of these were organized churches. There is no indication that any of them were very large congregations, and a number of them were without ministers. There were members in Humboldt, Mendocino, Solano, Yolo and Colusa Counties.

A small congregation was organized by Elder Wolfe in Calaveras County in 1878. And it is said that there were fifteen members on the Merced River "about 55 miles southeast of Stockton." There was also a Congregation located about seven miles southeast of Tracy called the "Jerusalem Congregation," who held their meetings in the "New Jerusalem Schoolhouse." Elder Wolfe made regular visits to these scattered members and preached to them and baptized new members.

It will be remembered that Elder Wolfe and some who came with him to California were from the "Far Western Brethren" in Illinois who were formerly from Kentucky and were for many years out of communication with the main body of the Brethren Church in the Eastern States. Therefore when other members from the East who were connected with the main body and the "Annual Meeting" organization came in contact with these "Far Western Brethren," and were not acquainted with their traditions and customs, there developed serious differences among them on some doctrinal points and church "order." These differences began to trouble them until in 1874 a Committee was sent by the Annual Meeting to investigate. This committee succeeded in restoring order among them and then divided the district so that those who were from the main body could continue in their customs and order according to the Annual Meeting ruling, and allowed those who were of the Far Western Brethren to continue in the order as they had learned it.

According to a reported interview of the historian Gladdys Muir with Milo Wolfe of Lathrop Calif. in 1936, The Stanislaus River was the dividing line between these two congregations and the new district on the Stanislaus side was at first called the Stanislaus Church; but later changed to the Paradise Church. There is said to have been about 50 members in each congregation at the time the new district was formed. This arrangement seemed to bring good results, for according to reports in some of the Church publications in 1875-76 there were at least 40 new members added to the California church by baptisms in the next two years.

However there still persisted signs of tension between the two parties and in 1878 both parties petitioned Annual Meeting for a committee. Elders R.E. Miller, James Quinter and E.K. Beuchley were appointed to go. However R.H. Miller, because of illness, and James Quinter, because of "difficulties which detained him" did not go, and E.K. Beuchley made the trip alone. In a letter written in 1879 he reports his visit among the California members, and reports that he was well received by both the "California Church" and the "Stanislaus Church" as they were respectively known. He reports that there were at that time seven ministers in California—three of which were elders; that the California Church was scattered over a large scope of country in "some eight or ten counties." He says that Elder Wolfe was then 70 years old, and had around him some thirty-five or forty members, and that their number was increasing. He says that for some reason the Stanislaus Church had not prospered much since its organization. He expresses the highest respect for their good order and calls them "fine members."

He reports that all the members in California treated him with brotherly kindness and Christian Courtesy without exception, and that he visited among them for over three months trying to build up kind feelings among them, and felt that he had succeeded above his expectations. He felt the differences

among them were not great and should never cause a separation, and believed that with care all would come right in the end.

There are still other reports of progress made by the California Churches before 1881 and of a lovefeast held at the home of Elder Wolfe in 1881 in which it was said that there were Brethren there from all parts of the State. One last glimpse is given of Elder Wolfe at this meeting who was at that time "72 years old and afflicted;" that he came on crutches from his tent and "exhorted them all."

After the great schism in the Brotherhood in 1881-82, the California Church came into further conflict with the Annual Meeting organization, and in 1884 joined the "progressive" faction, later called "The Brethren Church". D.F.W.

ONE MORE DAY

Oh what could I do with one more day
If that day were the last?
I'd sweep through the years with might and main
And seek for errors past.
I'd race with my hands and speed with my feet
To leave a thought of love,
I'd seek in the Master's vineyard to sow
Some plants to fruit above.

If unto my ears the message should come
To leave my weary task
To come to the golden shores above
In light and love to bask
I wonder if I would beg for time
And plead for one more day
And should I be granted just one more
What would I do and say?

Each minute should count as precious gold,
I'd have so much to do,
There's letters to write to loved ones dear
With thought all strong and true,
A message to send afar away
Though those now left be few
To that I loved in childhood years
Where skies were fair and blue.

We never may know which day is last,
Each minute counts as gold,
To sow or to reap in the glowing sun,
Or straying lambs to fold—
But may it be when the message comes
In light and love to bask
No burden and bulk of toil be left
Till then as twilight task.

—Lottie A. Cripe, 1925.

BIBLE STUDY

JONAH

"Yet forty days and Nineveh shall be overthrown." This brief announcement is the only prophecy contained in the book of the prophet Jonah which relates the well known account of a Jewish prophet who attempted to evade the call of God by fleeing in the opposite direction when sent to pronounce judgment upon Nineveh, the capital city of the great Assyrian empire, a heathen nation and traditional enemy of Israel.

In his attempt to escape by sea Jonah encountered a severe storm and, upon confessing his guilt, was thrown overboard by the sailors and was swallowed by a large fish especially appointed for this purpose. Here, with seaweed wrapped about his head, the prophet prayed earnestly to the God from whom he had been trying to flee. His prayer was heard and God caused the fish to cast Jonah ashore after three days and nights of confinement.

God again instructed Jonah to go and preach to Nineveh and this time he did as he was bidden. Yet he was not obedient from the heart because, when the wicked city repented at his preaching and was spared from divine judgment, Jonah was displeased and angry to the extent that he sought to justify his flight to Tarsish and desired his life to be taken from him. It seems he was eager to witness the destruction of the city and felt it was an affront to the Jewish consciousness of being the chosen ones when his prophecy was not fulfilled literally.

There is no indication that the prophet was punished for his uncharitable attitude but the Lord kindly reasoned with him and taught him as also the Apostle Peter centuries later that, "In every nation he that feareth God and worketh righteousness is accepted with him."

The message of the book is a protest against the spirit of group exclusiveness as well as an outstanding example of the largeness of God's mercy.

—Harold Royer, Elkhart, Indiana.

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"Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul." 1 Peter 2:11

THE RESURRECTION

They sealed the tomb of solid stone;
(The cruel Roman power!)
Where Jesus' body lay alone,
In that sad darksome hour.

The true disciples in despair,
Beheld where he was laid;
They turned away in grief and care,
And they were sore afraid.

Then Jesus came in mighty power,
His glory filled the grave;
And took his body in that hour,—
Salvation to us gave.

The mighty angel came alone,
Appeared in dazzling light;
And rolled away the solid stone:
A terrifying sight!

The Roman soldiers fell as dead;
(The Roman power is done!)
As angels tread of victory led,
To God, The Father's Son.

His true disciples hear them say,
"The Lord is risen indeed;"
Their Saviour see in that same day,
And on his presence feed.

Praise God to give us life anew,
And raise us from the dead;
May all our names be there when true,
The Book of Life is read.

J.I. Cover
Sonora, Calif.

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THE FOURTH COMMANDMENT

REMEMBER THE SABBATH DAY, TO KEEP IT HOLY. SIX DAYS SHALT THOU LABOUR, AND DO ALL THY WORK: BUT THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD: . . . FOR IN SIX DAYS THE LORD MADE HEAVEN AND EARTH, THE SEA, AND ALL THAT IN THEM IS, AND RESTED THE SEVENTH DAY: WHEREFORE THE LORD BLESSED THE SABBATH DAY, AND HALLOWED IT.

Like the other commandments of the decalogue, the fulfillment of this one consists in accomplishing in the character of its subjects the essence or goal which God intended when he gave it. While it demanded obedience to the letter for the time being, the spirit or ultimate goal could only be fulfilled in Christ; in whom alone they could realize the forgiveness of their sins and in a real way be partakers of the divine nature and become holy as God is holy.

Obedience to the letter of the law without knowledge of its purpose or intended goal becomes bondage and cannot improve the character of its subjects. On the other hand when the intended goal is accomplished it is **FULFILLED**; and to further adhere to the letter of it also becomes bondage and is retrograding to the character of its adherents.

To avoid any confusion of the meaning of the terms "law" and "commandments" as used in both the Old and New Testaments, a distinction should be made between "the law" which was delivered to the children of Israel at Mount Sinai about 2500 years after creation, and the "law" or will of God as revealed to man in every age since the creation regarding his obligation to God and his fellow man.

In this latter sense it is referred to by various terms: as the "voice of God," the "will of God," or "God said"—Sometimes it was in but few words and simply stated what man should or should not do. And when God's will was thus made known it became Man's

duty to render willing obedience to it from the heart. In so doing he was approved of God and regarded by Him as righteous. This is the kind of obedience that was rendered by Abel, Enoch, Noah, Abraham and others, and what is called in the New Testament "the righteousness which is by faith."

It is important to remember that the Children of Israel were in a state of disobedience to God's voice at the time they received the law at Mount Sinai in the third month after they were redeemed out of Egyptian bondage. On the way they had been disobedient and so when they arrived at Mount Sinai, before they received the law, God revealed to them through Moses the condition on which they could be accepted as his people (Ex. 19:5,6), "Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: And ye shall be unto me a kingdom of priests, and an holy nation." Verse 8 says, "And all the people answered together, and said, all that the Lord hath spoken we will do."

Three days after this God spoke the ten commandments to them orally from Mount Sinai, but only a few days afterward, while Moses was in the Mount with God and receiving the two tables of stone, they broke the first commandment when they made a golden calf and worshipped it, saying, "These be thy gods, O Israel, which have brought thee up out of the land of Egypt." Had not Moses become an intercessor before God for them at that time, in which he offered to give his life for their sin, God would have "consumed" them and made of Moses a nation to inherit the promise made to Abraham.

Thus Israel was disobedient before they received the law, and immediately after they received it they broke the first commandment and the covenant. In this they committed a great sin just like Adam did in Eden and were under the same condemnation—death. Whatever "rights" they had to be heirs of the promise were forfeited: they were entirely on God's mercy and in the same need of a Saviour as the rest of Adam's posterity. In Romans 3:9 it is said, "What then? are we better

than they? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin." Therefore the Apostle Paul teaches in Gal. 3:8, 14-18 that the "seed" in which God promised Abraham the blessing is Christ, and says in verses 19-24 that the law was added because of transgressions till the seed should come to whom the promise was made. . . . Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith."

It is evident then that the ultimate goal of the law from Sinai did not differ from the revealed will of God to man in all ages. But it had a specific purpose for a limited time to discipline the nation, by showing them that they were in a state of disobedience and sin, and make them acquainted with God's holiness and what his holy character required of them to be his people; and at the same time point them to the Redeemer who would come in due time to atone for their sins and also for the sins of the whole world. "But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, To redeem them that were under the law, that we might receive the adoption of sons."

Heb. 10:1 says the law "had a shadow of good things to come, and not the very image of the things. . . ." "For the law made nothing perfect but the bringing in of a better hope did." Heb. 7:19.

This was the condition of the children of Israel and their relation to the law when John began preaching to them the baptism of repentance for the remission of sins. And so Jesus said to them, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy but to fulfill. For the law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it." There is no indication that the fourth commandment was any different from any of the others in this respect: that its FULFILLMENT was in the spirit of it and not in the letter.

By examining the ten commandments it will be seen that the first four pertain to the attitude of its

subjects toward God with regard to worship and contemplation of his holiness. These Jesus seemed to condense into the FIRST AND GREAT COMMANDMENT which may be called "supreme love to God." And the second he said is like to it, "Love thy neighbor as thyself," which includes the remaining six of the decalogue and may be said to embrace all of man's obligation to his fellow-man. On these two commandments, says Jesus, "hangs all of the law and the prophets."

From the many gospel accounts of Jesus' ministry while on earth, it is evident that he did not consent to the Pharisees' interpretation of the meaning of the sabbath day. In his sermon on the Mount and in several other instances he referred to a number of the commandments of the decalogue, but in none of them did he ever refer to the fourth commandment or enjoin its observance on any of his disciples. But when charged by the Jews that his disciples did that which was not lawful for them to do on the sabbath day, he answered them, "The sabbath was made for man, and not man for the sabbath: therefore the Son of Man is Lord also of the sabbath." Mark 2:27,28. The reasonable interpretation of this statement would be that the sabbath was made for man's benefit, and that Jesus had the authority to interpret its meaning.

Sabbath means "rest" and is so interpreted in both the Old and New Testaments, and Jesus' attitude and doctrine concerning the sabbath day strongly indicates that in himself is the fulfillment of all the meaning of the sabbath day. For he says in Matt. 11:28, "Come unto me, all ye that labour and are heavy laden, and I will give you rest." And in Heb. 4:3 it is said, "For we which have believed do enter into rest, as he said, 'As I have sworn in my wrath, if they (the children of Israel who fell in the wilderness, chapter 3.) shall enter into my rest: although the works were finished from the foundation of the world.'" Verse 10 of Heb. 4 says, "For he that is entered into his rest, he also hath ceased from his own works as God did from his."

Thus Heb. 4 seems to say that God's true sabbath or

rest is not a day but a perpetual condition of which the seventh day was a sign, and that this true rest was prepared ("made for man") from the foundation of the world. We should remember that God "rested" on the seventh day in the sense that his work was finished--completed--He did not resume the work he had been doing on the next day after the seventh. "For in six days the Lord made heaven and earth, the sea and all that in them is, and rested on the seventh day."

Adam was created on the last or sixth day of the creative week. Therefore the first realization that Adam had of himself he was in God's rest. God's seventh day was Adam's first day of realization and activity. Although he was last in the order of creation the Scriptures clearly indicate he was first in the mind of God in the purpose of creation, and all the rest of the creation was made for his benefit. This is proven by the fact that God gave him dominion over the rest of his creation, as said in Gen. 1:28 and Heb. 2:6-8.

Thus Adam and his posterity were intended to be heirs of the finished work of God. He did not work for himself nor what God gave him. He was to "dress and keep" the garden but there is no indication that he had to work for a living. For in the garden was every tree that is pleasant to the sight, AND GOOD FOR FOOD; the tree of life also in the midst of the garden, and the tree of KNOWLEDGE of good and evil. There is no indication that he was heavy laden or had any burden of soul, and God mercifully warned them to not eat of the tree of knowledge of good and evil "lest ye die." But through the subtlety of Satan they disobeyed God's voice and sinned and were expelled from Paradise, from the presence of God and from the tree of life. So by transgression, Adam fell and lost the rest which was prepared from the foundation of the world. In this state he was compelled to work for himself to make a living, and in sorrow eat bread in the sweat of his face until he returned to the ground from whence he was taken.

Chapters 3 and 4 of Hebrews tell of the children of Israel under Moses being delivered from Egyptian

bondage and promised a land of rest, which was a figure of the true rest that remains for the "people of God." But because of unbelief they failed to enter in. Heb. 3:7-19. Although the children of those who fell in the wilderness were led into the Canaan land by Joshua, it was not the true rest because another day was spoken of. Heb. 4:8. But in David "after so long a time" God again promised the "rest or true sabbath which he intended from the foundation of the world, when he rested from all his works. This is the rest which remaineth for the people of God and is found only in Jesus Christ. "For we which have believed do enter into his rest, as he said. . . Thus entering into the reality of what the seventh day signified until Christ came and put away sin by the sacrifice of himself.

The sabbath day was first given to the children of Israel in the desert when God gave them Manna to eat, and was later included in the ten commandments. It is clearly stated in Ex. 31:13 that it was for a SIGN to them, "Verily my sabbaths ye shall keep: for it is a SIGN between me and you throughout your generations; THAT YE MAY KNOW THAT I AM THE LORD THAT DOTH SANCTIFY YOU." "And remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and a stretched out arm: THEREFORE the Lord thy God commanded thee to keep the sabbath day." Deut. 5:15.

The deliverance from Egyptian bondage and the realization that it was the Lord God that sanctified them were figures of the true release from the bondage of sin and our sanctification to God through the Holy Spirit, wherein we cease from our own works of self interest and selfishness to become the children of God in reality and therefore heirs of all his promises both present and future. "Come unto me all ye that labour and are heavy laden and I will give you rest. Take my yoke upon you and learn of me for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy and my burden is light.

—D.F.W.

THE IMPORTUNATE WIDOW, AND THE UNJUST JUDGE.

By Elder John Kline, 1850.

We should not conclude from this parable that our heavenly Father is compared to an unjust judge who has no regard for his subordinates. This is not at all the point of comparison. We should not let our minds dwell here for a moment, because the contrast between the character of the judge and that of God is so great that there is no point of similarity.

The whole lesson, I think, is found in the power of prayer. What moved the judge to grant the widow's request? It was her importunity. But he did this only to get rid of her. It, however, shows what earnestness will do even with an unfeeling man. Here the comparison comes in. If an unfeeling man, who has no reverence for God and no regard for the welfare of others, can be influenced to regard the petition of a poor widow, though from a selfish motive, because she will not be put off, what may we not expect to do by prayer when our Father in heaven is ever ready to hear and answer prayer? He invites us to pray. He says: "Pray to thy Father which is in secret; and thy Father, which seeth in secret, shall reward thee openly." We must by no means lose sight of the one great point in the comparison, and that point is the widow's EARNESTNESS. Prayer, without earnest feelings of want and dependence upon God, is but a form of words, and no prayer at all.

But let us notice the point in her prayer: "Avenge me of mine adversary." Who her adversary was we have no means of knowing, nor how he became her adversary. But we are told who the Christian's adversary is. Peter tells us in these words: "Your adversary, the devil, as a roaring lion, walketh about, seeking whom he may devour." The word AVENGE means to conquer or destroy an enemy, for the purpose of securing tranquility to the party avenged. In this sense Moses AVENGED the children of Israel on the Midianites. In the same sense Ahimaaz said: "Let me now run, and bear

the king tidings, how that the Lord hath avenged the king of his enemies." I think you are now prepared to understand what the Lord means by the words: "And will not God avenge his own elect, which cry day and night unto him? I tell you that he will avenge them speedily."

It is now understood that the DEVIL, the very vilest and worst of all tramps, is the Christian's adversary. But God has promised to avenge him, if he will call upon him in that spirit of earnestness which is deaf to denial, such as the widow had. We must not forget, however, that God, in all he has ever done for man in the way of avenging him of his enemies or adversaries, required man's assistance. As Paul puts it, we are coworkers with God, and so must we ever be.

Let us now test this matter a little. God is willing to bruise Satan's head under your feet, and thus avenge you of the worst adversary you have ever known. He is at hand, ready, with more than twelve legions of angels at his service, if needed. You are sorely tried. You are tempted to commit adultery with some one until every nerve in your body trembles from the agony of suspense between conscious right and conscious wrong. One deep, fervent prayer from the heart breathed to Almighty God: "Lord, save, or I perish," will avenge you of your adversary, will put him to flight, and leave you and God masters of the field. Brethren and friends, this is no idle talk. God will as surely give you the victory through our Lord Jesus Christ, as he has promised it.

The Lord says with apparent emphasis: "Hear what the unjust judge saith." There must then be something in it which deeply concerns us to know. Just what I have said is in it, the power of prayer. "The effectual fervent prayer of a righteous man availeth much."

But again: You are tempted to do something very sinful, and you seem to yourself to try to pray. You feel the serpent's coil about your heart drawing tighter and yet tighter, until your spiritual breath seems almost gone. I will tell you now just how you have got into this fix. You did not look to God soon

enough. You put off praying and allowed the tempter to twist himself around you in the way he is. Do you ask what you are to do in this case? I will tell you. If you will just summon breath and courage to say from your inmost soul: "God will avenge his own elect speedily." But they must cry unto him.

I love this word "cry." It carries with it to my mind the cry of an innocent child to its parent, when it fears danger or feels the need of something. Brethren, such let our cry to the Lord ever be. There is never any dallying with words in the mouth of a little child. Its requests, though they may not always be wise, are always sincere, and sincerity is what the Lord most loves, and hypocrisy is what he most abhors. "Except ye be converted, and become as little children, ye can not enter into the kingdom of heaven."—Life and Labors of Elder John Kline, 1850.

THE BIBLE

The Bible contains the mind of God, the state of man, the way of salvation, the doom of sinners and the happiness of believers. Its doctrines are holy, its precepts are binding, its histories are true, and its decisions are immutable. Read it to be wise, believe it to be safe. It contains light to direct you, food to support you, and comfort to cheer you.

It is the travelers map, the pilots compass, the soldiers sword, and the Christians charter. Here Paradise is restored, Heaven opened and the gates of hell disclosed, Christ is its grand subject, our good the design, and the glory of God its end.

It should fill the memory, rule the heart, and guide the feet. Read it slowly, frequently and prayerfully. It is a mine of wealth, a paradise of glory, and a river of pleasure.

It is given you in life, will be opened in judgment, and be remembered for ever. It involves the highest responsibility, will reward the greatest labor and will condemn all who trifle with its sacred contents.

—Selected by several readers of the Pilgrim.

ATTEMPT TO REBUILD THE TEMPLE OF JERUSALEM

. . . . But Julian, with all his authority and address, could scarcely hope to substitute that which was known to be a shadow for that which was believed to be real and substantial. It therefore became necessary for his design to overthrow the foundations on which Christianity rested, or at least to disclose their weakness. One of the most important and influential of these was the accomplishment of so many ancient prophecies, tending, as it were, to a common centre to the establishment of its truth. Among those prophecies, there was no one which excited such general admiration, and so strangely perplexed the unbelieving, as that which related to the destruction of the Temple of Jerusalem; not only as it had been once and signally fulfilled by the arms of Titus, but as the consequent dispersion of the nation and abolition of the law had already continued for nearly three hundred years to be a subject of appeal and triumphant argument with the defenders of Revelation. Julian doubtless perceived that if he could remove that ground of faith, many would be persuaded that the ancient Books of the Christians had no better title to divine inspiration than the Homeric rhapsodies, or the Orphic hymns; and that the exclusive claim to TRUTH, which distinguished the religion from every superstition, had in fact no solid foundation. We can scarcely be mistaken in considering this to have been his leading object, when, in the year 363, he undertook to rebuild the Temple.

This was indeed to attack Christianity on the only ground on which any lasting advantage could be obtained, or on which its overthrow could possibly have been affected. The persecution of its professors was certain to terminate in a reaction favorable to them; the reform and adornment of paganism was only a ridiculous and contemptible mockery; but the falsification of one prophecy would have reduced the worship of Christ, as far as its origin was concerned, to a level with that of Jove: so that we need not wonder at the ardor with

which its adversaries engaged in this attempt, at the suspicion with which some wavering Christians beheld it, at the joy of anticipated triumph which it excited in true believers.

The historical facts are simply these— the work was undertaken with some parade under the superintendence of Alypius, an officer of rank and reputation, a pagan, and a personal friend of the Emperor; and the workmen were proceeding to clear away the ruins, and lay bare the old foundations, when an earthquake and tempest, accompanied by fire from below, and a strange appearance in the heavens, tore the foundations asunder, destroyed or dispersed those engaged in the labor, and consumed the materials; and this, it clearly appears, not once only, but on repeated attempts. Many of those who survived bore about with them lasting marks of fire, and the work was immediately suspended, and never afterwards renewed. These facts are the result of the combined evidence of four contemporary authors, one of whom, Ammianus Marcellinus, was a pagan, a zealous admirer of the Emperor, and resident with his master at Antioch when the event took place. To the circumstances above narrated others of a more extraordinary nature were at different periods appended, some of which are indeed consistent with physical probability, but others are manifestly the superstitious exaggerations of later ages. The truth of the outline when we have given cannot reasonably be contested, nor is it at all affected by some variations in the details, implying diversity, but no contradiction.

But, though the facts be undisputed, the question has still been moved and argued with much ingenuity, whether the convulsion in question was a phenomenon merely natural, or occasioned by divine interposition; and as that question is usually proposed, the fairest method of stating it appears to be this. In a very critical period of the history of Christianity, the highest earthly authority, having declared against it, proceeded to apply the severest test, not only to the constancy of its professors, but to the truth of the faith itself; (and in this respect the attempt of Julian

differs in character from those of any preceding persecutor.) The trial was made in the most public manner, in the very birth-place of the religion, in the eyes of the whole civilized world; and as the world was still divided (and perhaps not very unequally divided) between the rival religions, the result would be necessarily expected with attentive anxiety by the votaries of both. Under these circumstances Julian undertook to falsify the prophecies of God, and thus most assuredly to overthrow the belief which rested on them. Again, the mountain on which the Temple of Jerusalem had stood was not so constituted, as either from its frame or situation to be probably the scene of a natural eruption; history speaks but of one other commotion, confined particularly to that hill, which took place at another critical conjuncture, the moment of the Crucifixion; and from the days of Julian to this time, the convulsion has not ever been repeated. It remains then for us to consider, whether it be less improbable, that God should have interposed for the confirmation of his religion at the moment when its truth was put to a most public and insulting proof; than, that a mountain hitherto quiescent, and ever since so, should have undergone a natural convulsion, and thrown forth destructive fire from physical causes, at that very crisis (and at that crisis only) when the test was applied, and the insult offered; that the eruption should have been confined to the particular spot in question; that it should have continued as long as the attempts were repeated; and that it should have ceased, when they ceased, when its seeming purpose was effected, forever: and thus we might fairly leave it to any unprejudiced mind to decide, whether such a concurrence of fortuitous circumstances at such a conjuncture were more or less credible than a miracle.—Waddington's Church History.

COMMUNION NOTICE:— The date of the Salida, Calif. Love Feast has been set for April 26-27, to which a hearty invitation is given to all of like faith. Friends and neighbors are also invited to attend.

THE ASSEMBLY AS GOD'S CULTIVATED FIELD

From the First Epistle to the Corinthians we learn that a Church of God is viewed as God's husbandry, or cultivated field, or tillage (3:6-9, and compare 9:7), God's building (3:9-15), God's temple (3:16-17), a flock (9:7), and body of Christ (12:27).

The idea of God's people being His cultivated field is not peculiar to the New Testament revelation. The house of Israel, according to Isaiah 5:1-7, was "the vineyard of Jehovah, and the men of Judah His pleasant plant." He made it distinct from all else about it, firstly by the fence, or wall of separation with which He surrounded it, and, secondly, by the utmost care in the cultivation of it; for nothing more could have been done than He did for it (v. 4). When it failed to produce the fruit He desired chastisement began, the first phase of which is stated in the words, "I will take away the hedge thereof, and it shall be eaten up; and break down the wall thereof, and it shall be trodden down." Let us mark well these two parallel statements, expressing cause and effect.

A Church of God as a sanctified or separated company is only secure from the evil in the midst of which its testimony is set as the hedge, fence, or wall that separates it is acknowledged and maintained. To regard the Assembly as open to all outside it who may assay to join themselves unto it is to overlook the deceptive character of the tares sown amongst the wheat, that there are false brethren who would enter privily, and that the enemy of all Scriptural testimony is seeking to subtly obtrude his agents upon the holy sphere reserved solely for saints.

The planting of this field at Corinth was the work of the Apostle Paul. For a year and six months he laboured, preaching not with enticing words of man's wisdom, but in demonstration of the Spirit and of power. The result was that "many of the Corinthians, hearing, believed and were baptised." Thus uprooted from the foul soil of nature they were duly planted in the fertile soil of God's tillage, there to be watered,

tended, pruned, that fruit-bearing might result.

The planting of an Assembly is linked with apostles and prophets, with whom the foundations are associated (Eph. 2:20), and who alone exercised an inspired ministry. The truth revealed to them is now with us in complete form in the New Testament. So, that work may still be accomplished as gifted men identified with New Testament truth fulfil their ministry in subjection to their Lord.

Paul's reference to the Assembly at Corinth as God's tillage pays tribute to the service of Apollos. He was used in adding to their number; he was a minister through whom some had believed. He also watered the plants, or, as Luke records in Acts 18, "he helped them much which had believed through grace."

This aspect of the Assembly's character directs attention to the individual care of those within it. Apollos had been fitted for helping the saints through the personal interest and care shown him by Aquila and Priscilla at Ephesus. They received him into their house and instructed him in the way of God more accurately. What a valuable service on the part of that noble couple! When, later, he intimated to the brethren his desire to visit Achaia they believed it to be of God, encouraged him, and wrote to the disciples there commending him to them. Mark this Scriptural order of Apollos' entrance to the field at Corinth.

So God's cultivated field is beautified with His plants from which he seeks fruit. That fruit is of the Spirit. There is need, then, for the spiritual soil of sanctification, or separation, that fruit-bearing may be unhindered. Hence the need of Apollos-like labourers, fitted by God and sent by God, who tend His tillage by the apt use of His Word.

— A selection from Bro. Edward Royer.

FOUR THOUGHTS TO REMEMBER

1. Beware of attaching too much importance to popularity.
2. Regular church attendance cannot make up for jealousy and unfairness to others.
3. The attitudes in your mind and heart are more important than the clothes on your body.
4. Do not be ashamed to let it be known you are a Christian.

OBITUARY

PRICE— Mary Susanna, daughter of Elias and Mary (Rossman) Maffit, was born November 16, 1870 in Huntington County Pennsylvania. Quietly passed from this life March 28, 1958 at the age of 87 years, 4 months and 12 days.

At the age of 4 months she with her parents moved to Virginia. At the age of 7 years they moved to Michigan. It was there on September 11, 1887, she was baptized into the Old German Baptist Church near Carson City. In 1913 she took her stand with The Old Brethren, to which she lived faithful until death.

She was united in marriage to Solomon E. Price on January 13, 1893 by Elder David White. They lived in Ohio about two years; then moved to Michigan. In 1909 they moved to Stanislaus County California. In 1921 they moved to Merced. In 1938 they moved back to Stanislaus County where she spent the remainder of her life.

To this union were born two sons and five daughters. The oldest daughter died in infancy. Father passed to his reward April 12, 1939. On October 5, 1952 she was anointed with oil in the name of The Lord, from which she received much comfort.

She leaves to mourn her departure 2 sons and 4 daughters: Mary M. and Celesta O. Price, Orpha E. Wagner, Arvine J. Price, Esther Gish, and Joseph E. Price; 11 grandchildren, 2 sisters: Sarah R. De Vos and Cornelia M. Bacon, both in Michigan.

We trust our loss is her eternal gain.

The funeral was conducted by Elders Daniel F. Wolf and Joseph I. Cover, assisted by Elders Walter Heinrich and Orlando Blikenstaff at the Old German Baptist church on Dakota Avenue, near Modesto. The text was selected by mother from II Kings 20: 1. Hymns at the meeting house were 522, 393 and 445; at the grave 441 and 446.

The following poem was also selected by her and read at the funeral:

Out of the shadow-land, into the sunshine,
Cloudless, eternal, that fades not away;
Softly and tenderly Jesus will call us;
Home, where the ransom'd are gath'ring today.

Silently, peacefully, angels will bear us
Into the beautiful mansions above;
There shall we rest from earth' toiling forever,
Safe in the arms of God's infinite love.

Out of the shadow-land, weary and changeful,
Out of the valley of sorrow and night,
Into the rest of the life everlasting,
Into the summer of endless delight.

Out of the shadow-land, over life's ocean,
Into the rapture and joy of the Lord,
Safe in the Father's house, welcomed by angels,
Ours the bright crown and eternal reward.

—The family.

THE ATONEMENT

(Condensed from the lectures of C. G. Finney, 1848)

THE TERM ATONEMENT.

The English word atonement is synonymous with the Hebrew word COFER. This is a noun from the word CAUFAR, to cover. The COFER was the name of the lid or cover of the ark of the covenant, and constituted what was called the mercy-seat. The Greek word rendered atonement means reconciliation to favor, or more strictly, the means or conditions of reconciliation to favor; to "change, or exchange." The term properly means substitution. An examination of these original words, in the connection in which they stand, will show that the atonement is the governmental substitution of the sufferings of Christ for the punishment of sinners. It is a covering of their sins by his sufferings.

THE TEACHINGS OF NATURAL THEOLOGY (OR THE AFFIRMATIONS OF REASON) UPON THIS SUBJECT.

The doctrine of the atonement has been regarded as so purely a doctrine of revelation as to preclude the supposition, that reason could make any affirmations about it. But there are certain facts in this world's history, that render this assumption exceedingly doubtful. It is true indeed, that natural theology (reason) could not ascertain and establish the fact, that an atonement had been made, or that it certainly would be made; but if I am not mistaken, it might have been reasonably inferred, the true character of God being known and assumed, that an atonement of some kind would be made to render it consistent with his relations to the universe, to extend mercy to the guilty inhabitants of this world. From the benevolence of God, as affirmed by reason, and manifested in his works and providence, it has been, as I suppose, justly inferred, that he would make arrangements to secure the holiness and salvation of men, and as a condition of this result, that he would grant them a further revelation of his will than had been given in creation and providence. The argument stands thus:—

1. From reason and observation we know that this is not a state of retribution; and from all the facts in the case that lie open to observation, this is evidently a state of trial or probation.
2. The providence of God in this world is manifestly disciplinary, and designed to reform mankind.
3. These facts taken in connection with the great ignorance and darkness of the human mind on moral and religious subjects, afford a strong presumption that the benevolent Creator will make to the inhabitants of this world who are so evidently yet in a state of trial, a further revelation of his will. Now if this argument is good, so far as it goes, I see not why we may not reasonably go still further.

Since the above are facts, and since it is also a fact that when the subject is duly considered, there is manifestly a great difficulty in the exercise of mercy without satisfaction being

made to public justice; and since the benevolence of God would not allow him on the one hand to pardon sin at the expense of public justice, nor on the other to punish or execute the penalty of law, if it could be wisely and consistently avoided, these facts being understood and admitted, it might naturally be inferred, that the wisdom and benevolence of God would devise and execute some method of meeting the demands of public justice, that should render the forgiveness of sin possible. It would of course have been impossible for us to have devised, or reasonably conjectured the plan that has been adopted. But since the gospel has announced the fact of the atonement, it appears that natural theology or governmental philosophy can satisfactorily explain it; that reason can discern a divine philosophy in it.

Natural theology (reason) can teach—

1. That the human race is in a fallen state, and that the law of selfishness, and not the law of benevolence, is that to which unconverted man conform their lives.

2. It can teach that God is benevolent, and hence that mercy must be attribute of God; and that this attribute will be manifested in the actual pardon of sin, when this can be done with safety to the divine government.

3. Consequently that no atonement could be needed to satisfy any implacable spirit in the divine mind; that he was sufficiently and infinitely disposed to extend pardon to the penitent, if this could be wisely, benevolently, and safely done.

4. It can also abundantly teach, that there is a real and a great danger in the exercise of mercy under a moral government, and supremely great under a government so vast and so enduring as the government of God; that, under such a government, the danger is very great, that the exercise of mercy will be understood as encouraging the hope of impunity in the commission of sin.

5. It can also show the indispensable necessity of such an administration of the divine government as to secure the fullest confidence throughout the universe, in the sincerity of God in promulgating his law with its tremendous penalty, and of his unalterable adherence to its spirit, and determination not to falter in carrying out and securing its authority at all events. That this is indispensable to the well-being of the universe, is entirely manifest.

6. Hence it is very obvious that sin cannot be pardoned unless something is done to forbid the otherwise natural inference that sin will be forgiven under the government of God upon condition of repentance alone, and of course upon a condition within the power of the sinner himself. It must be manifest that to proclaim throughout the universe that sin would be pardoned universally upon condition of repentance alone, would be a virtual repeal of the divine law. All creatures would instantly perceive, that no one need to fear punishment, in any case, as his forgiveness was secure, however much he might trample on the divine authority, upon a single condition which he could perform at will.

7. Natural theology is abundantly competent to show, that God could not be just to his own intelligence, just to his character, and hence just to the universe, in dispensing with the execution of divine law, except upon the condition of providing a substitute of such a nature as to reveal as fully, and impress as deeply, the lessons that would be taught by the execution, as the execution itself would do. The great design of penalties is prevention, and this of course is the design of executing penalties. The head of every government is pledged to sustain the authority of law, by a due administration of rewards and punishments, and has no right in any instance to extend pardon, except upon conditions that will as effectually support the authority of law as the execution of its penalties would do. It was never found to be safe, or even possible under any government, to make the universal of pardon to violators of law, upon the bare condition of repentance, for the very obvious reason already suggested, that it would be a virtual repeal of all law. Public justice, by which every executive magistrate in the universe is bound, sternly forbids that mercy shall be extended to any culprit, without some equivalent being rendered to the government; that is, without something being done that will fully answer as a substitute for the execution of penalties. This principle God fully admits to be binding upon him; and hence he affirms that he gave his Son to render it just in him to forgive sin. Rom. 3: 24-26: "Being justified freely by his grace, through the redemption that is in Christ Jesus, whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time, his righteousness; that he might be just, and the justifier of him which believeth in Jesus."

8. All nations have felt the necessity of expiatory sacrifices. This is evident from the fact that all nations have offered them.

9. The wisest heathen philosophers, who saw the intrinsic inefficacy of animal sacrifices, held that God could not forgive sin. This proves to a demonstration, that they felt the need of an atonement, or expiatory sacrifice. And having too just views of God and his government, to suppose that either animal, or merely human sacrifices, could be efficacious under the government of God, they were unable to understand upon what principles sin could be forgiven.

10. Public justice required, either that an atonement should be made, or that the law should be executed upon every offender. By public justice is intended, that due administration of law, that shall secure in the highest manner which the nature of the case admits, private and public interests, and establish the order and well-being of the universe.

11. Public justice could strictly require only the execution of the law; for God had neither expressly nor impliedly given a pledge to do anything more for the promotion of virtue and happiness, than to administer due rewards to the righteous, and due punishment to the wicked. Yet an atonement, as we shall see, would more fully meet the necessities of government, and

act as a more efficient preventive of sin, and a more powerful persuasive to holiness, than the infliction of the legal penalty would do.

12. An atonement was needed for the removal of obstacles to a free exercise of benevolence toward our race. Without an atonement, the race of man after the fall sustained to the government of God the relation of rebels and outlaws. And before God, as the great executive magistrate of the universe, could manifest his benevolence toward them, an atonement must be decided upon and made known, as the reason upon which his favorable treatment of them was conditioned.

13. An atonement was needed to present overpowering motives to repentance.

14. An atonement was needed, that the offer of pardon might not seem like connivance at sin.

15. An atonement was needed to manifest the sincerity of God in his legal enactments.

16. An atonement was needed to make it safe to present the offer and promise of pardon.

18. Natural theology (reason) can inform us, that, if the lawgiver would or could condescend so much to deny himself, as to attest his regard to his law, and his determination to support it by suffering its curse, in such a sense as was possible and consistent with his character and relations, that sin was not to be forgiven upon the bare condition of repentance in any case, and also to establish the universal conviction, that the execution of law was not to be dispensed with, but that it is an unalterable rule under his divine government, that where there is sin there must be inflicted suffering—this would be so complete a satisfaction of public justice, that sin might safely be forgiven.— Next: THE FACT OF ATONEMENT.

THE VALLEY OF DECISION

Joel 3:14.

Two mighty armies converged on a plain
 And stove to their limits, a foothold to gain;
 They drove with their spears, and their armour
 and swords,
 To slaughter their enemy's soldiers in hordes:
 Alas for victorious and conquered as one,
 For the dead of them both rot alike in the sun.

Each day in life's valley, two other foes meet,
 And war till the weaker one suffers defeat—
 Advance and withdraw—then again to the fray,
 And hour after hour till the close of the day
 The multitudes strive with confusion of voice;
 But the battle's the Lord's in the Valley of Choice.

Marcus Miller
 Rt. 2 Brockville, Ohio.

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Historical

SUMMARY OF THE GROWTH OF THE BRETHERN CHURCH IN AMERICA FROM 1770 TO 1881-82.

Because of not having access to all of the histories of the Brethren in the particular states, the number of churches in some instances listed below is taken from general histories of the Brotherhood and is incomplete, or known only to a certain date, as indicated.

The number of members in each state is from a Directory of The Brethren Church For The Years 1881-1882, published by Howard O. Miller in 1882, and quoted by Floyd E. Mallot in Studies in Brethren History, 1954, pages 106 and 107.

As stated before, the number of Brethren in Colonial America was estimated to be about 800 members in 15 churches in Pennsylvania, one in New Jersey, and probably three in Maryland. By 1790 this number is said to have increased to about 1500. The next date and estimate of the total membership in the Brotherhood is from Chronicles of The Brethren, page 137:

During the ten years ending with the year 1860, the membership of the church undoubtedly had been growing numerically. But as the Brethren generally did not keep definite records of their numbers, we can only conjecture how numerous they were at any given period. An estimate which seems within reasonable bounds and which was published about 1870 says that in 1860 the Brethren were said to have about 200 congregations and 20,000 communicants.

By 1882 the membership in Pennsylvania was said to be 14,557; New Jersey 302 and Maryland 2,604.

The Brethren are said to have first entered Virginia in 1765; by 1800, churches are mentioned in five counties and the membership in 1882 is given as 2,604.

Tennessee had at least 3 churches in 1847 and by 1882 had 1,088 members.

Ohio is said to have had about 36 churches by 1850 and by 1882 the membership was estimated to be 9,362.

Indiana had 71 churches before 1881 and 10,237

members.

Illinois: 27 churches by 1870 and 4,407 members in 1882.

North Carolina: 288 members.

West Virginia: 1,587 members.

Michigan: 659 members.

Iowa: Twelve churches in 1877; 3,066 members in 1882.

Minnesota: 129 members.

Missouri churches were said to be small but numerous, with a membership of 1,309.

Arkansas: 20 members, and Texas 12.

Kansas was said to have had 3 churches in 1859, with large numbers of immigrants in the "seventies. Their membership in 1882 was listed as about 2,358.

Nebraska had two churches before 1875 and 620 members in 1882.

Colorado: 80 members.

Oregon: three churches and 200 members.

In California there is said to have been members in 11 counties before 1881, with a membership of 211. Three organized churches are known for certain, and possibly others.

There was also one church in Washington, and one in Idaho before 1881.

The above totals added together number near to 58,000 members in the Brotherhood by the years 1881-1882, the years in which the Brotherhood divided.

D.F.W.

AMERICANS PROFESSING RELIGIOUS

ADHERENCE REACH 115,100,000.

A sampling of the census bureau indicates that some 79,000,000 adult Americans regard themselves as Protestants and 30,000,000 as Roman Catholics. Another 3,900,00 follow Judaism, about 1,500,000 hold various other beliefs and some 3,200,000 profess no religion.

—Modest Bee, February, 1958

O that thou hadst hearkened to my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea. Isaiah 48: 18.

STEPS INTO HEAVEN

This world to me, a desert is
Of sin and wickedness;
Where food and drink cannot be found
Throughout its barrenness.

My soul is wending up and down
These hills of sin and woe;
In search of rest, but none is found—
The way that sinners go.

I turn to God—My weary soul,
And find that long sought-bread;
Here make my claim and title sure
In Christ the Living Head.

Let all the worldly pleasures die;
Let sin and groveling cease,
For "wisdom's ways" are pleasantness
And all her paths are peace.

The virgins wise, had lamps and oil,
And ready for the groom;
But the unwise and foolish ones
In anguish met their doom.

So with the sin atoning blood
And water pure and free,
I'll bathe my soul in righteousness
And live, O Lord for thee.

Behold! what glorious fields arise
Of pasture green and new;
How sweet these joys and scenes of light,
Transforming to my view.

From faith to works I pass along
The Christian's "Narrow Way;"
In view of an immortal crown
I humbly will obey.

To thee, O Lord, I daily look
For grace to conquer sin,
That when to heaven's gate I come,
With joy may enter in.

—Oliver L. Cover
Nov. 28, 1895.

BIBLE STUDY

—MICAH—

Micah was a native of maresheth, a village in western Judah. His ministry occurred during the reign of Jotham, Ahaz and Hezekiah, kings of Judah, a period of about 50 years.

His prophecy was directed primarily against Samaria and Jerusalem, the capital cities of Israel and Judah. He preached during the same period as Isaiah and Hosea, and their messages were very similar.

Micah warned the people, mostly the rulers, of their sins, of Idolatry, Injustice, and their great wickedness before the Lord in forsaking his ways. He foretold the destruction of Samaria, which came to pass during his life time in the year 721 B.C., by the Assyrians. He also prophesied of the fall of Jerusalem, which took place in 606 B.C. and the people were taken Captive to Babylon.

Micah prophesied not only of the destruction of their kingdoms, but of the eventual restoration of the Jews to their inheritance by the Messiah whose reign would be of everlasting peace; also foretold by Isaiah.

When Herod asked the Chief Priests and scribes where Christ should be born, they referred to Micah 5: 2 where it specifically states that he will come out of Bethlehem.

So Micah prophesied of the destruction of Samaria and Jerusalem and the birth of Christ, which have been fulfilled long ago; and of the restoration of God's people from bondage during a reign of peace as yet unknown to the earth, which no doubt will soon come to pass.

Supply the missing words:

1. Who is a God like unto _____, that pardoneth _____, and passeth by the _____ of the remnant of his _____? He retaineth not his _____ forever, because he delighteth in _____."
2. Notice the similarity of Micah 4: 1-3 and Isaiah 2: 2-4.

—Joseph L. Cover, Sonora, Calif.

THE PILGRIM

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⁵⁸
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NO. 5

"Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul." 1 Peter 2:11

CHRIST IS COMING!

It may be at morn, when the day is
awaking,
When sunlight through darkness
and shadow is breaking,
That Jesus will come in the fullness
of glory;
To receive from the world
"His own."

It may be at midday, it may be at
twilight;
It may be perchance, that the black-
ness of midnight,
Will burst into light in the blaze of
His glory,
When Jesus receives
"His own."

While its hosts cry Hallelujah! from
heaven descending,
With glorified saints and angels at-
tending,
With grace on His brow like a halo
of glory,
Will Jesus receive
"His own."

Oh, Joy, Oh, delight! should we
go without dying,
No sickness, no sadness, no dread,
and no crying;
Caught up through the clouds, with
our Lord, into glory,
When Jesus receives
"His own."

—Selected.

THE PILGRIM

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WITNESSES OF THE RISEN LORD

The forty days that Jesus was with his chosen apostles and disciples after his resurrection was probably one of the most important periods of his earthly ministry. Acts 1:3-8 says that during this time he through the Holy Ghost gave commandments unto the apostles whom he had chosen; showing himself alive by many infallible proofs and speaking to them of things pertaining to the kingdom of God.

The apostle Peter refers to this in Acts 10:40-43, where he says, "Him God raised up the third day; and shewed him openly; not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead. And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead." Paul also says in Acts 13:30-31, "But God raised him from the dead: And he was seen many days of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people." And in I Cor. 15:4-6, ". . . that he was buried, and that he rose again the third day according to the Scriptures: And that he was seen of Cephas, then of the twelve: After that he was seen of above five hundred brethren at once; of whom the greater part remain unto this present (about 30 years after his resurrection) but some are fallen asleep."

And so in Acts 1:21-22 the apostle Peter says, "Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us, BEGINNING FROM THE BAPTISM OF JOHN, UNTO THAT SAME DAY THAT HE WAS TAKEN UP FROM US, must one be ordained to witness with us of his resurrection."

These Scriptures show how thoroughly trained and qualified the apostles were to carry out the great

commission which Jesus gave to them. Matt. 28:19-20 and Acts 1:8.

It has been asserted by some that Peter with the rest of the eleven apostles acted hastily and without divine authority in appointing Matthias to fill the vacancy left by Judas. But in view of the fact that Jesus was with them those forty days, speaking of things pertaining to the kingdom of God, and through the Holy Ghost gave them commandments, it is far more consistant and reasonable to believe that he instructed them to do the very thing which they did. And so when the day of Pentecost was come, the apostleship was complete and the full number of twelve were present and recieved the baptism of the Holy Ghost.

In view of the fact that the apostles subsequently wrote the New Testament, it is highly probable that they were also instructed by Jesus during those forty days to do so. Therefore we read in Eph. 2:20, "And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone.

Thus we see that the apostles office was permanent. They have no successors. They completed the work which was given them to do. They went and brought forth fruit, and their fruit remains. Jno. 15.

Before Jesus left them to ascend again to heaven he prayed to the Father in their behalf, "Sanctify them through thy truth: Thy word is truth. As thou hast sent me into the world, even so have I also sent them into the world. . . Neither pray I for these alone, but for them also which shall believe on me through their word."

The words of the apostles are with the church permanently in the New Testament Scriptures. It is the permanent testimony of those who were witnesses of all that Jesus did and taught; of his baptism, his miracles his ministry, his death, resurrection and ascension again to the Father.

There are churches which presume to elect men as successors to the apostolic office with authority equal to theirs, and the Church of Rome even claims to have

a Vicar of Jesus Christ. But if this were true the New Testament would ever be subject to revision and amendment, and consequently there would be no foundation upon which our faith could rest.

"To whom he shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God." What wonderful things they seen and heard. No wonder they could speak with power. No wonder they had no fear of men or death. What if men should put them to death? Jesus had been dead and was alive and ascended into heaven; and they had seen him go. And then they were baptized and filled with the Holy Ghost. But before his ascension he had been with them forty days after his resurrection and speaking to them of things pertaining to the kingdom—not of this world, but of God. He had said to them "Blessed be ye poor for yours is the kingdom of heaven," and, "To you it is given to know the mysteries of the kingdom of heaven," and, "He that liveth and believeth in me shall never die."

What did he say to them about the kingdom during those forty days? The apostles wrote many things about the kingdom but there may have been things revealed that were never written. The apostle John says, "and many other signs truly did Jesus in the presence of his disciples which are not written in this book. But these are written that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name." Jno. 21:30-31. No doubt he told them more about the Church than what he had previously said in Matt. 16:18-19.

When Jesus appeared in glory on the Mount of Transfiguration, there appeared with him Moses and Elias, speaking with him of his decease which he should accomplish at Jerusalem. But we have no record of what they said. However this shows conclusively that Moses and Elias had an interest in his atonement.

What the apostles wrote was with assurance and power, because they had been eyewitnesses of his Majesty and all that he did; of his death, his resurrection, and

glory and ascension. As said before it is highly probable that Jesus instructed them to write what they did and to gather together the writings which were to compose the New Testament as a guide to future generations.

So may we thank God for the New Testament Scriptures (as well as the Old) written by inspired men who were chosen of the Lord for their work, who were with him forty days after his resurrection and received commandment from him through the Holy Ghost to promulgate his gospel to the ends of the earth. —D.F.W.

ONLY ONE PATTERN

By Rudy Cover

On a recent trip to visit our daughter and family in Indiana, my wife became acquainted with a woman on the train. This lady was very interested in the uniform of our sisters, and inquired if she wore the same kind of dress at home. My wife told her that she always made her dressed from the same pattern. On hearing this the lady turned to her seat companion and exclaimed, "Just think, only one pattern! Isn't that wonderful?"

Although this lady was in all probability, thinking of clothes, there is a far greater meaning to the Christian, in the statement she made. Jesus, coming to this earth, gave us an example by his life that we could follow; that we might have eternal life. ". . . because Christ also suffered for us, leaving us an example that we should follow his steps," I Peter 2:21.

As a child, Jesus was obedient to his parents. When he was twelve years old he stayed behind his parents when they left Jerusalem. When they returned and found him in the temple, the scripture says he went down with them and came to Nazareth and was subject unto them. "Children obey your parents in the Lord: for this is right. Honor thy father and mother: which is the first commandment with promise; that it may be well with thee, and thou mayest live long on the earth."

Jesus was baptized of John in Jordan and also told Nicodemus, "Verily, verily, I say unto thee, except a man be born of water and of the Spirit he cannot enter into the kingdom of God." Jesus truly loved others and did good to all; by teaching, healing the sick, feeding the multitudes, comforting those in sorrow. He says, "A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another." After Jesus had washed the disciples feet he tells them, "For I have given you an example, that ye should do as I have done to you." Jesus taught that we should forgive those who trespass against us and even on the cross he forgave the thief who begged to be remembered when Christ came into his kingdom. Jesus not only forgave him, but said "Verily, I say unto thee, today shalt thou be with me in paradise." Many more scriptures could be mentioned to show that Jesus practiced what he taught.

In I Timothy 1:16, Paul says, "Howbeit for this cause I obtained mercy, that in me first Jesus Christ might show forth all long suffering, for a pattern to them which should hereafter believe on him to life everlasting."

Paul writes to the Corinthian brethren, "If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord." Jesus says, "But the comforter which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." By this we know that even the Apostles only taught what the Lord had told them or what was revealed to them of the Lord by the Holy Spirit.

What a wonderful Lord we have! Jesus came to us as a babe in the manger and lived a life here on earth like he would have us to live. He not only told us what to do to gain eternal life, but showed us by his life that it was possible to do what he said. How often do we neglect the simple teachings and life of our Lord. We are prone to explore the deep mysteries

of God, but if we neglect the pattern that Jesus cut out for us, we will never get to heaven wondering about deep mysteries. Like the woman on the train, we too, can say, "Only one pattern, isn't that wonderful?"

When Jesus, our great Master came
To teach us in his Father's name
In every act, in every thought,
He lived the precepts that he taught.

—Oakhurst, California.

HOW WE GOT OUR BIBLE

But the Word of God endureth forever. And this is the Word which by the Gospel is preached unto you.—I Peter 1:25.

The Bible was written by "Holy men of old who spake as they were moved by the Holy Ghost." It took about 1500 years to write the Bible. The first pages were written by Moses about 3500 years ago, and the last pages were written by the Apostle John about 1850 years ago. An old legend says that Noah took some writings in the ark with him, but our Lord plainly declares that Moses was the first writer of the Bible. Up until about 400 years ago there were no printed Bibles, and all Bibles were written by hand. This was the work of the Scribes. Historians tell us how those Scribes wrote copies of the Bible. They exercised the greatest possible care, counting, not only the words, but every letter, and when a mistake was made they instantly destroyed the whole sheet. They wrote those Bibles upon the skins of "clean" animals. The writers had to pronounce aloud each word before writing it. They had to reverently wipe their pen before the name of God, and they had to wash their whole body before writing the name "Jehovah," lest that holy name should be tainted even in the writing. A reverent rabbi once solemnly warned a Scribe thus: "Take heed how thou doest thy work, for thy work is the work of heaven,

lest thou drop or add a letter of the manuscript, and so become a destroyer of the world.

But how do we know that the Bible which we now have is the same Bible that was written by holy men of old as they were moved by the Holy Ghost? Are the actual pages upon which Moses and the Prophets and Apostles wrote, still in existence? No they are not, unless God has hidden them somewhere. The Lord, no doubt, has purposely taken those sacred writings away from men lest they should worship them.

While the original manuscripts of the Bible are, no longer here, there are however, three very ancient copies of the Bible still in existence. These three copies of the Bible were all written about the fourth century after Christ, or about 1500 years ago. This proves to us that the Bible we now have is the very same Bible the world had 1500 years ago. The Emperor Constantine, who lived in the fourth century, ordered fifty copies of the Bible written in 330 A.D., and it is believed, these three old copies still in existence, belonged to those fifty. One reason why we know that these Bibles were written at least 1500 years ago, is because they are written in the style of writings used in those days. In those early days the Greeks did all their writing in capital letters and used no spaces between words. For example, Jno. 3:16 was like this: GODSOLOVEDTHEWORLDTHATHEGAVE.

THE VATICAN MANUSCRIPT

It is strange but these three old Bibles are held today by the three great branches of Christianity, the Roman Catholics, the Greek Catholics, and the Protestants. The oldest one of these Bibles is called the Vatican Manuscript because it belongs to the Vatican Library at Rome. We know that the Roman Catholic Church has had this Bible for 500 years, where they got it from we do not know. It is a large book about 12 inches square and contains 759 leaves. It is almost a complete copy of the Bible as we now have it, but because of its age a few pages are missing. Genesis chapters 1 to 46 are gone, and First and Second Timothy,

Titus, Philemon and Revelation are also gone.

THE SINAITIC MANUSCRIPT

The second of the ancient Bibles is called the Sinaitic Manuscript. This Bible belongs to the Greek Catholic church, and was kept in the imperial library at St. Petersburg, Russia. It is beautifully written upon the skins of antelopes. It is called the Sinaitic Bible, because Dr. Tischendorf, a famous German scholar, found it in a convent at the foot of Mt. Sinai. He found it among a pile of old parchments which the ignorant monks were using to light fires with. After the monks discovered it was valuable they permitted Tischendorf to take away only a few pages of it. Fifteen years later Tischendorf armed with a commission from the Russian Emperor, went again to the convent and secured the remainder of this valuable old Bible. Tischendorf found it at the convent in 1844, but where the monks got it from is unknown. Not a leaf of the New Testament is missing in this Bible.

THE ALEXANDRIAN MANUSCRIPT

The third one of these old Bibles is called the Alexandrian Manuscript. It is owned by England and is kept in the British Museum. It is bound in four volumes. Ten leaves of the Old Testament are missing, 25 leaves of Matthew are gone, two leaves of John, and three leaves of Corinthinns. This Bible was presented by Cyril, Patriarch of Constantinople, to King Charles I of England, 1628. Where Cyril got it from is not known.

Besides these three old Bibles, there are many more ancient copies of the Bible in existence. There are more than 1500 such copies, although they are not as old as the three mentioned. There is, however, a fourth Bible in existence, which may be even older than the three just described. It is called

THE EPHRAEM MANUSCRIPT

and is in possession of the Library at Paris. This Bible was erased, because some foolish ancient writer wanted the valuable parchment upon which to write other

things. But eighty years ago, a chemical was applied to the Bible, with the result that the erased writing was restored, and it can now be read.

TESTIMONY OF THE CHURCH FATHERS

By examining these three ancient Bibles we discover that the pages that are missing in each, are not missing in the others, with the exception of a very few pages in Genesis. By this we know that the Bible we now have in our homes is the same Bible Christians had 300 years after Christ. But this does not yet prove that it is the same Bible the Apostles had and wrote. But the writings of the "Church Fathers" prove that they too had the same Bible which we have today. By the "Church Fathers" is meant those godly men who took the Apostle's place in the leadership of the Church after the Apostles died. The writings of those "Church Fathers" are still in existence, and many years ago a man named Dalrymple made the remarkable discovery that those "Fathers" in their writings and Books quoted all of the New Testament exactly as we have today, with the exception of eleven verses. This proves that our same New Testament was in existence as early as a hundred years after the Apostles died. Origen, who was one of those "Fathers," was born in 185 A.D. In the few Books of his which are still in existence, he quoted two-thirds of the entire New Testament. Tertullian was born in 150 A.D. He quotes 2500 passages from the New Testament. He quotes from every chapter in Matthew, Luke and John. Irenaeus was born in 130 A.D. In his writings he makes 1200 references to the New Testament. Clement of Alexandria was born about 165 A.D. and he quotes 320 times from our New Testament.

Clement of Rome, Polycarp, and Papias, were all "Fathers" who were born before the Apostles died. They knew the Apostles and talked with them. In Philippians 4:3 Paul mentions Clement as a fellow-laborer of his. Clement it is believed died only about five years after the Apostle John. Clement wrote a letter to the Corinthians. In that letter he quotes the words of Peter, James, John and Luke. He also

refers to Romans, Corinthians, Thessalonians, Ephesians, Timothy, Titus, James, Peter, Hebrews and the Acts. Polycarp was a disciple of the Apostle John.

Polycarp wrote a letter to the Phillippians. It is only a short letter and can be read in ten minutes, yet in that short letter is found the language of Matthew, Luke, John, the Acts, Peter, Romans, Corinthians, Galatians, Thessalonians, Timothy and Tulus. Papias Knew Andrew and John, and was acquainted with the daughters of Philip. He tells us that Mark wrote a Gospel, and also that Matthew wrote a Gospel in Hebrew. He knew the Book of Revelation and said it is a divinely inspired Book. Thus, by the writings of those "Fathers" we know that the New Testament was already in existence before the Apostles died.

PESHITO AND OLD LATIN VERSIONS

We also have on record the fact that the New Testament was already translated in two different languages in the first century after the death of the Apostles. One of these Testaments, called the Peshito, was translated for the people of Northern Africa. By putting these two ancient Testaments together we find that they contained every Book in the New Testament as we now have it except II Peter, which they both omit. This proves that our New Testament was not only in existence in the first century, but was already translated in foreign tongues.

OUR LORD'S BIBLE

This is enough to satisfy any honest searcher after evidence, that our New Testament was written by the Apostles. But what about the Old Testament? We know from the words of our Lord Himself, who quoted so often from the Old Testament Scriptures, that the Old Testament was already in existence when He was on earth. We know further, that the Old Testament was already in existence 285 years before Christ, for at that time it was translated by the Egyptians from the Hebrew into Greek, and called the Septuagint. It is plainly evident that our Lord and the Apostles had the same Old Testament that we have today, for their quotations

from it are the same as are found today in our Old Testament. They quoted 639 times from our Old Testament, 190 of those quotations being from the five Books of Moses, 101 from the Psalms, 104 from Isaiah, and 30 from the Minor Prophets.

Thus our grand old Bible is proven a miraculously preserved Book, kept and guarded through the long ages by the power of God.—The Missionary Worker.

Selected from May, 1927 Vindicator.

THE WORTH OF CONVICTION

It is as true on the lowest plane of life as on the highest, that according to a man's faith, it will be unto him. His power in the world—his power over himself, his power over others, his power over difficulties—may almost unvaryingly be measured by his convictions. If he believes something—believes it with all his heart—he is a power in that direction. If he lacks conviction; if he does not believe anything so positively that his belief has possession of him—that it takes hold of his whole mind and soul, and makes him ready to dare anything in its behalf, all the talents in the world will not enable him to accomplish a great work in the world.

Peculiarly is it true that one's power to influence others in thought depends on the positiveness of his convictions. No minister is a truly effective preacher beyond his absolute convictions. Unless a truth has possession of him, he can not make it possess others.

Without convictions a man can neither be a full man, nor do the full work of a man. With convictions he can be and do—to the extent of his unwavering beliefs and confidences. What do you believe? What are your convictions concerning God's purposes and your privileges? Find out what you believe, and then give yourselves unreservedly to the work demanded, assured that according to your faith it will be unto you, and unto those to whom you minister.—Selected.

YOU CAN BELIEVE

Faith cometh by hearing, and hearing by the word of God.—Rom. 10: 17.

What is the pivot of man's destiny? Is it being a good neighbor? Is it living a life bursting at the seams with practical idealism and good works? Is it being occupied with many externals of organized religion? It is none of these. It is faith in Jesus Christ the Son of God. On the eve of His crucifixion our Lord said: "When he (the Holy Spirit) is come, he will reprove (convict) the world of sin, . . . because they believe not on me." What does this mean? It implies the eternal hopelessness of those who have not committed their lives to the One who came into the world to die for their sin.

In regard to faith, there are three classes of people:

1. Those who have never heard about Christ and His atoning death on the cross and therefore unable to exercise faith in Him.
2. Those who have heard the Gospel and have willfully refused to accept it.
3. Then there are those who have heard the Gospel and have accepted it. They believe that Jesus Christ died in their place to secure their pardon, and they believe that he rose again to give them eternal life.

THE BIRTH OF FAITH

You say, I find it hard to believe the Gospel. It is too strange. It is fantastic and unreal. You may say, I cannot understand it. Lest you think that your attitude is original, we would remind you that almost two thousand years ago Paul observed that for some the Gospel was a stumbling block and to others it was foolishness. The Bible, however, gives us a clue as to how we may receive the faith that justifies us in God's sight and will make us possessors of His salvation.

Out of a rich experience and by a pen inspired of God the apostle wrote, "Faith cometh by hearing, and hearing by the Word of God." The apostle lived in a world acquainted with many philosophies and systems of

thought, but everywhere he went he saw their inability to change men's lives and effect for men a vital relationship with God.

Paul had met the Christ in a transforming experience. He had seen in Him the fulfillment of Scriptural promises. He realized that the message of His unique death on the cross and His triumphant resurrection from the dead had the power to transform Roman slaves into new creatures and heirs of God's eternal kingdom.

OBSTACLES TO FAITH

Our age has many obstacle to faith. There are many voices that compete with the proclamation of the saving Word. "Faith cometh by hearing, and hearing by the Word of God." Many people do not listen to the eternal Word. They listen to the siren voices of pleasure that bid them forget the life beyond the grave. They listen to the seductive voices of commerce and materialism which would seduce them with the satisfaction of today. Others listen to the agnostic voice of doubt—always the voice of the devil asking the ancient question, "Hath God said?"

Faith is made difficult because men's ears are tuned to earthly voices. We are living in a contracting world that is becoming smaller day by day and in this shrinking world men's voices seem louder and God's voice fainter. But you can believe. The Eternal Word still has its ancient power. You can believe if you turn your ears away from the world's myriad voices and listen to the proclamation of the Gospel. The more you listen, the more you will be persuaded of its transforming power. In a very true sense the Word of God authenticates itself. Those who turn to it and listen find themselves changed by its message. The good ground is that which gives lodging to the Word of God, and in it fruit is brought forth, some an hundred fold, some sixty, some thirty.

You can believe but must listen to the Word and surrender yourself to its truth. Our age needs a renewal of faith, but it can only come through an obedient hearing of the Word through which we surrender ourselves to the allegiance of Christ—Gospel Herald, 1955.

ANNUAL MEETING ORGANIZATION

(continued from page 118)

- 1867, Annual Meeting committees have full power to dispose of any case submitted to it . . . and their decisions shall be final.
- 1868, A number of (Old Order) elders met on Nov. 13 and earnestly petitioned Annual Meeting to return to the former simplicity in the manner of conducting Annual Meeting; to abolish the term "Standing Committee" for the elders who are appointed to receive the business for the Meeting, and to "desist from sending committees to the various churches where difficulties exist," etc. Old Minute Book, Appendix, page 14.
- 1881, Old Order part withdraws from the general Annual Meeting organization. —D.F.W.

ANNUAL MEETING AND COMMUNION NOTICE.

The Lord willing, the Old Brethren Annual Meeting for 1958 will be held at the North Union Church House, $2\frac{1}{2}$ miles southwest of Wakarusa, Indiana; beginning May 23rd and ending on Pentecost May 25. A cordial invitation is given to all of like faith to attend.

—D.V. Skiles.

CHRIST'S MEMORIAL

No monument, no marble shrine,
But just the hallowed bread and wine
Partaken in an humble way,
Is His memorial today.

Then let us not neglectful be,
That everyone may hear and see
How we commemorate in love
The death of our High Priest above.

—J.G. Hootman
Modesto, Calif.

THE ATONEMENT

(Condensed from the lectures of C. G. Finney, 1848)

THE FACT OF ATONEMENT.

This is purely a doctrine of revelation, and in the establishment of this truth appeal must be made to the scriptures alone.

1. The whole Jewish scriptures, and especially the whole ceremonial dispensation of the Jews, attest, most unequivocally, the necessity of an atonement.

2. The New Testament is just as unequivocal in its testimony to the same point.

I shall here take it as established, that Christ was properly "God manifest in the flesh," and proceed to cite a few out of the great multitude of passages, that attest the fact of his death, and also its vicarious nature; that is, that it was for us, and as a satisfaction to public justice for our sins, that his blood was shed. I will first quote a few passages to show that the atonement and redemption through it, was a matter of understanding and covenant between the Father and Son. "I have made a covenant with my chosen, I have sworn unto David my servant. Thy seed will I establish forever, and build up thy throne to all generations. Selah."—Ps. 89:3,4. "Yet it pleased the Lord to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied; by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. Therefore will I divide him A PORTION with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors."—Isaiah 53:10,11,12. "All that the Father giveth me shall come to me; and he that cometh to me I will in no wise cast out. For I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day."—John 6:37,38,39. "I Have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word. I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine. And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are."—John 17:6,9,11.

I will next quote some passages to show, that, if sinners were to be saved at all, it must be through an atonement. "Neither is there salvation in any other: for there is none other name under heaven given among men whereby we must be saved."—Acts 4:12. "Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins: And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses."—Acts 13:38,39. "Now we know, that what things

soever the law saith, it saith to them who are under the law; that every mouth may be stopped, and all the world may become guilty before God. Therefore, by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin."—Rom. 3:19,20. "Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified. I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain."—Gal. 2:16,21. "For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them. But that no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith. And the law is not of faith: but the man that doeth them shall live in them. For if the inheritance be of the law, it is no more of promise: but God gave it to Abraham by promise. Wherefore then serveth the law? It was added because of transgressions, until the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator. Now a mediator is not a mediator of one, but God is one. Is the law, then, against the promises of God? God forbid, for if there had been a law given which could have given life, verily righteousness should have been by the law. Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith."—Gal. 3:10-12, 18-21,24. "And almost all things are by the law purged with blood; and without shedding of blood is no remission. It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these."—Heb. 9:22,23.

I will now cite some passages that establish the fact of the vicarious death of Christ, and redemption through his blood. "But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him, and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all."—Isaiah 53:5,6. "Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many,"—Matt. 20:28. "For this is my blood of the new testament which is shed for many for the remission of sins."—Matt. 26:28. "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believeth in him should not perish, but have eternal life."—John 3:14,15. "I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever; and the bread that I will give is my flesh, which I will give for the life of the world."—John 6:51. "Take heed therefore unto yourselves, and to all the flock over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood."—Acts 20:28. "Being justified

freely by his grace, through the redemption that is in Christ Jesus. To declare, I say, at this time, his righteousness: that he might be just, and the justifier of him which believeth in Jesus. For when we were yet without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. But God commendeth his love toward us, in that while we were yet sinners Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him. And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement. Therefore, as by the offence of one, judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous."—Rom. 3:24-26; v. 9-11, 18, 19. "Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us: for I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures."—I Cor. 5:7; 15:3. "I am crucified with Christ: nevertheless I live: yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me. Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree. That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith."—Gal. 2:20; 3:13, 14. "But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweet smelling savour."—Eph. 2:13; v. 2. "Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us. For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh; how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? And almost all things are by the law purged with blood; and without shedding of blood is no remission. It was therefore necessary that the patterns of things in the heavens should be purified with these, but the heavenly things themselves with better sacrifices than these. For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us. Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others; for then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself. And as it is appointed unto men once to die, but after this the judgment: so Christ was once offered to

bear the sins of many: and unto them that look for him shall he appear the second time without sin unto salvation."—Heb. 9:12-14, 22-28. "By the which will we are sanctified through the offering of the body of Jesus Christ once for all. And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins: but this man, after he had offered one sacrifice for sins, for ever sat down on the right hand of God; from henceforth expecting till his enemies be made his footstool. For by one offering he hath perfected forever them that are sanctified."—Heb. 10:10-14.

"Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way which he hath consecrated for us through the vail, that is to say, his flesh," etc.—Heb. 10:19, 20. "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot."—I Peter 1:18, 19. "Who his own self bare our sins in his own body on the tree, that we being dead to sins should live unto righteousness; by whose stripes ye were healed," —I Peter 2:24. "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit."—I Pet. 3:18. "But if we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin."—I John 1:7. "And ye know that he was manifested to take away our sins; and in him is no sin."—I John 3:5. "In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins."—I John 4:9, 10.

These, as every reader of the Bible must know, are only some of the passages that teach the doctrine of atonement and redemption by the death of Christ. It is truly wonderful in how many ways this doctrine is taught, assumed, and implied in the Bible. Indeed, it is emphatically the great theme of the Bible. It is expressed or implied upon nearly every page of divine inspiration. — Next: WHAT CONSTITUTES THE ATONEMENT.

The Holy Bible must have been
 Inspired of God and not of men.
 I could not, if I would, believe
 That good men wrote it to deceive;
 And bad men could not if they would,
 Nor would not, surely, if they could
 Proceed to write a book so good;
 And certainly no crazy man
 Could e'er conceive its wondrous plan.
 Behold what other kinds of men
 Than do these three groups comprehend?
 Hence it must be that God inspired
 The words which souls of prophets fired.
 — Alfred Holmes.

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Historical

ORIGIN AND DEVELOPEMENT OF ANNUAL MEETING ORGANIZATION AMONG THE BRETHREN.

The origin of Annual Meeting in the Brethren church is uncertain as to date and the circumstances which produced it. However historians are agreed that as a formal church counsel it did not come into being before the middle of the 18th century (1750). M.G. Brumbaugh, in History Of The Brethren, 1899, claims documental evidence that it resulted from what was known as the Pennsylvania Synods of 1742, in which an effort was made to unite all the German sects in the province into one body. He claims the Brethren took part in the first three of these synods (there were seven in all) and then withdrew and organized an Annual Meeting of their own to defend themselves against what they considered the false doctrines that were propagated there.

But Elder Henry Kurtz, in Brethren's Encyclopedia, 1867, supposes the Annual Meeting to be a natural developement of the tendency of elders and ministers to seek counsel of one another when they were together at the big yearly "Lovefeasts" or "Communion" meetings, so well known in the Old Order Brethren churches. Although Elder Kurtz supposes it to be a natural developement of such informal counseling of elders, he offers no certain proof, and it will be seen by his own statement that even though there may have been such informal counseling from a very early date, yet he does not see any formal yearly counsel meeting until "a little after the middle of the last century;" which would be a little after 1750.

The oldest Annual Meeting minutes on record in the Brotherhood is for the year 1778. A request to have all the minutes of Yearly Meetings collected and printed in volume, was presented to the Annual Meeting of 1858*, but it was rejected. (Old Minute Book, page 222, Art. 55). But in 1861 the request was renewed and granted for the first time. (Page 250, Art. 6.)

In The Brethren's Encyclopedia, page 10, Elder Kurtz gives the following description of how the Brethren held their first Annual Meetings:

Set in like this.
 "That they were held in the most simple manner, even as our ordinary council meetings have been held up to our own times, is evident from all the testimony we could gather. Brethren met on Friday morning before Pentecost, and opened as usual by singing, exhortation, prayer, and, perhaps, reading the Scriptures. Having met in the fear of the Lord, and invited him to preside over the meeting, and prayed for the Holy Spirit to guide and direct all hearts, they considered the meeting ready for business. Cases were presented and decided, questions asked and answered, all by word of mouth, as in ordinary council meetings; there was no clerk chosen nor minute taken, and hence it is that our records are so meagre for the first twenty-five or thirty yearly Pentecostal meetings. But as will be made to appear more at large in our forthcoming "History of the Brethren," when any important case or cases had been presented, it was answered afterward by letter to the church or churches that had presented them. Of these manuscript letters a goodly number yet extant have been collected with great care, and are embodied in this present work.

FIRST CHANGE

"When in course of time it came to pass, that among many questions-also improper ones-were asked in the presence not only of a great number of brethren and sisters, but also of strangers, it was counseled and concluded, that five, seven or more of the oldest ministers should, after opening the meeting, retire to a private place, where those who had questions to ask, or cases to present, might present them; while at the same time younger ministers might exercise themselves in preaching, and edify the people. This order prevailed up to our own time, as many elder brethren can testify as well as the writer. Some few of those questions were privately answered, others were answered by letter to the church concerned, and only questions of general interest were reserved for public discussion. There were some advantages, and some disadvantages in this change, and it is hard to tell on which side was the preponderance. Before the change, we believe, the council consumed but one day (Friday) in most cases; on Saturday was public worship during the day, and in the evening love feast, and on the Lord's day (Pentecost) morning solemn worship, at the close of which the whole meeting was considered ended, and the people departed to their own homes about noon. Upon the whole this first change worked well, and was a judicious one. It seems to have given general satisfaction to the church for a great number of years even upto A.D. 1830 and 1831, where the writer was an eye and ear witness; to his certain knowledge, this improved yet simple manner of holding our Yearly Meeting still prevailed."

The following extracts from Minutes of The Annual Meetings of The Brethren, 1778-1917, will show the gradual development of Annual Meeting organization among the Brethren from the simple counsel-conference type of Elder Kurtz' time to the more federalized organization with offices and executive powers of its own, during the sixties and seventies, which finally resulted in a major separation in 1881-1882.

Prior to 1837 the minutes bear no signatures and there is no evidence of the recognition of any "Annual Meeting offices or officers" of any kind; but in that year the minutes were "Signed by the elders present."

In 1844, they were signed by "the committee."

1847, Appears the attest of "The clerk of the meeting."

1848, 59 churches represented, "And though as fully represented as ever before, it is believed that only about one third of the churches had sent messengers." Ten (sub) committees were appointed to receive the business of the meeting, and the term "general committee" appears for the first time.

1849, First Annual Meeting committee sent to a local church. Request also made to send brethren with Annual Meeting decisions to visit all the congregations in the United States "and establish them in the same order."

1853, Request to select "standing committee" by ballot, denied; and the "ancient and present usage to continue." (Art. 1, page 169).

1862, District meetings denied the right "to pass on any thing of importance."

1863, Standing committee to open all queries.

1864, No minutes to be made of district meetings except what goes to Annual Meeting.

1865, Committees denied power to expell members without counsel of the church.

1866, Considered wrong for elders and majority of members (in a local church) to reject decisions of an (A.M.) committee.

1867, Refused to change "enforce" to "advice."

(continued on page 111)

OH! WHY SHOULD THE SPIRIT OF MORTAL BE PROUD?

Oh! why should the spirit of mortal be proud?
Like a swift fleeting meteor, a fast flying cloud,
A flash of the lightning, a break of the waves,
Man passeth from life to his rest in the grave.

The leaves of the oak and the willow shall fade,
Be scattered around, and together be laid;
And the young and the old and the low and the high,
Shall moulder to dust and together shall lie.

The infant a mother attended and loved,
The mother that infant's affection who proved;
The husband that mother and infant who blessed,
Each, all, are away to their dwellings of rest.

The maid on whose brow, in whose eye,
Shone beauty and pleasure—her triumphs are by;
And the memory of those who loved her and praised,
Are alike from the minds of the living erased.

The hand of the king that the sceptre hath borne,
The brow of the priest that the mitre hath worn,
The eye of the sage and the heart of the brave,
Are hidden and lost in the depth of the grave.

The saint who enjoyed the communion of heaven,
The sinner who dared to remain unforgiven,
The wise and the foolish, the guilty and just,
Have quietly mingled their bones in the dust.

So the multitude goes like the flowers or the weed
That withers away to let others succeed;
So the multitude comes, even those we behold,
To repeat every tale that has often been told.

The thoughts we are thinking our fathers would think;
From the death we are shrinking our fathers
would shrink;
To the life we are clinging they also would cling;
But it speeds for us all, like a bird on the wing.

Yea! hope and despondency, pleasure and pain,
We mingle together in sunshine and rain;
And the smiles and the tears, the song and the dirge;
Still follow each other, like surge upon surge.

'Tis the wink of the eye, 'tis the draught of a breath,
From the blossom of health, to the paleness of death,
From the gilded saloon to the bier and the shroud—
Oh! why should the spirit of mortal be proud?

—William Knox.—Selected.

BIBLE STUDY
THE BOOK OF NAHUM

This book tells of the vision of Nahum. The way it begins, it sounds like "The burden of Nineveh" is the title of this book. The exact date it was written is uncertain, but it was before 625 B.C. which was about the date that Nineveh was captured by the Medes and the Chaldaeans.

In the vision Nahum finds God a jealous God. He records a number of things God can do. He also writes that the Lord is slow to anger and great in power. As an illustration Nahum says that the Lord hath his way in the whirlwind and in the storm. The mountains quake at him and the hills melt; also that The Lord knows them that trust him. Nahum gives many other illustrations.

The second chapter tells of the day of the Lord's preparation, which sounds like a prophecy of modern times. He then tells what will happen to Nineveh, and says, "But Nineveh is of old like a pool of water, yet they shall flee away. Stand, stand, shall they cry; but none shall look back. Take ye the spoil of silver, take the spoil of gold: for there is none end of the store and glory out of all the pleasant furniture. She is empty, and void, and waste: and the heart melteth, and the knees smite together, and much pain is in all loins, and the faces of them all gather blackness." Later on in the chapter it is recorded that the Lord is against her (Nineveh) and more is told of what the Lord will do to her.

The third chapter begins with, "Woe to the bloody city!" and tells of the woes pronounced against her.

In this book we see some of the things the Lord will do to the disobedient, and how he will be a strong hold to those who trust him.

How long after Jonah's prophecy was that of Nahum?

How long after Nahum's prophecy was his prediction fulfilled?

—Eugene B. Wagner, Bradford, Ohio.

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"Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul." 1 Peter 2:11

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WATCHMAN

Watchmen on the walls of Zion,
What, O tell us, of the night?
Is the day-star now arising?
Will the morn soon greet our sight?
O'er your vision
Shine there now some rays of light?

Tell, O tell us, are the landmarks
On our voyage all passed by?
Are we nearing now the haven?
Can we e'en the land descry?
Do we truly
See the heavenly kingdom nigh?

Light is beaming, day is coming!
Let us sound aloud the cry;
We behold the day-star rising
Pure and bright in yonder sky.
Saints, be joyful;
Your redemption draweth nigh.

We have found the chart and compass,
And are sure the land is near;
Onward, onward we are hasting,
Soon the haven will appear;
Let your voices
Sound aloud your holy cheer.

—Selected.

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VISIONS OF GOD

In the year that King Uzziah died I saw the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory. Isa. 6:1-3.

I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as the burning fire. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened. Daniel 7:9,10.

And immediately I was in the spirit: and, behold, a throne was set in heaven, and one sat on the throne. And he that sat was to look upon like a jasper and a sardine stone: and there was a rainbow round about the throne, in sight like unto an emerald. And round about the throne were four and twenty seats: and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold. And out of the throne proceeded lightnings and thunderings and voices: and there were seven lamps of fire burning before the throne, which are the seven spirits of God. Rev. 4:2-5.

To us God is the beginning of all things. He is the Creator and Governor of the universe, and Administrator of universal law. His laws are not arbitrary, but are for good and sufficient reasons. We cannot explain God; the Holy Bible reveals him. Our only

concept of God is that he is unlimited. Man can perceive by pure reasoning that there is a God, but only by revelation can we know him. The Scriptures tell us that only God is good; and pure reason compels us to admit it, because we recognize the fact that goodness exists and we must recognize that it has a source, and we know that it is not in man because the history of humanity abundantly proves that man without God is only evil continually.

God is light, and in him is no darkness. I Jno. 1:5.

God is love. I Jno. 4:8.

God is a spirit. Jno. 4:24.

God is invisible. Col. 1:15.

God is holy. Lev. 19:2.

God is a consuming fire. Heb. 12:29.

God said to Moses, "There shall no man see me (my face) and live." But He caused him to see His glory, and it was proclaimed, "The Lord, The Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth, Keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty. . . ." Ex. 34:6,7.

Moses and Aaron and the elders of Israel "saw the God of Israel: and there was under his feet as it were a paved work of a sapphire stone, and as it were the body of heaven in his clearness. And upon the nobles of Israel he laid not his hand: also they saw God, and did eat and drink. Ex. 24:9-11.

Ezekiel also saw the glory of the Lord: "And I looked and behold a whirlwind came out of the north, a great cloud and a fire infolding itself, and a brightness was about it, and out of the midst thereof as the colour of amber. . . Also out of the midst thereof came the likeness of four living creatures . . . And above the firmament that was over their heads was the likeness of a throne, as the appearance of a sapphire stone: and upon the likeness of the throne was the likeness as the appearance of a man above upon it. And I saw as the colour of amber, as the appearance of fire round about within it, from the appearance of his loins even upward, and from the appearance of his loins even down-

ward, I saw as it was the appearance of fire, and it had brightness round about. As the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about. This was the appearance of the likeness of the glory of the Lord. And when I saw it, I fell upon my face." Ezk. 1:4,26-28.

And I saw a great white throne, and him that sat on it, from whose face the earth and heaven fled away; and there was no place found for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. Rev. 19: 11,12.

Jesus is said to be "the image of the invisible God (Col. 1:15), and "the brightness of his (God's) glory, and the express image of his person (Heb. 1:3). When he was about to leave his disciples and go again to the Father, he said to Philip, "He that hath seen me hath seen the Father; and how sayest thou then shew us the Father? Jno. 14:9.

And I heard a great voice out of heaven saying, Behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. Rev. 1:3.

And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations. And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him: And they shall see his face; and his name shall be in their foreheads.

And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign forever and ever. Rev. 22:1-5. — D.F.W.

The easiest thing of all is to deceive one's self; for what a man wishes he generally believes to be truth.

WHAT IS THE GOAL OF EDUCATION?

A parent, in despair, wrote to a metropolitan newspaper. His sons were acquiring a "veneer of boorishness from public school associates. The worried parent raised the question: "Can't a parent expect the school to reinforce the ideals of the home, rather than to counteract them?"

Apart from this question of morals and manners, which is critical in large cities, other parents are raising the charge that their children are not being taught reading, writing and arithmetic but are being exposed to a constant barrage of propaganda for the United Nations and world socialism. We have not yet arrived at that terrifying state of affairs described by George Orwell in his book entitled 1984, in which the educational system was used to enslave the minds of men, but our public school system is being used to a degree many parents do not appreciate.

TAKE A NEW LOOK

Now that sputnik has soared into the heavens, the scientific minded have raised a new cry. The American education system has failed to produce enough engineers and scientists! This is a good time for the average parent to take a new look at education. Just what does he expect education to do for his children? How well is it doing it?

In its origin, the word "educate" meant "to lead out." This was the classical idea of education. So Socrates taught that truth was inherent in the child, waiting to be brought forth. The task of the educator was to discover what was already there. "Know thyself" was one of the three maxims inscribed upon the Temple of Apollo at Delphi.

Self-realization as the goal of education has long roots reaching back to the Graeco-Roman world and no one will deny that it represents something real. There is an old story of a German teacher of the sixteenth century who always took off his hat in the presence of his class of boys. When asked the reason, he explained

that it was done out of respect for the tremendous possibilities represented by the young lives before him. One of his students was Martin Luther.

Christianity tempered this classical idea with the Pauline doctrine of original sin. Since every child inherits a sinful nature, it follows that education must do something more than help the child to realize its unlovely self.

ETERNAL TRUTHS

So, from the Christian point of view, education is not merely a matter of discovering what is already in the child, but is a process of forming the child after a pattern—"the image of Christ." In the Christian tradition, this forming is done by a twofold process: indoctrination and commitment. Christian education indoctrinates a child with fixed, eternal truths and brings the child to a decision about the truth. Christianity rejects the belief that the educational ideal is to hold every idea in suspended judgment. Faith calls for commitment and, from the Christian point of view, no education can be complete without the element of faith.

Rousseau led an eighteenth century revolt against this Christian concept of education, but it remained for John Dewey to construct a philosophy of education which was hostile to both classicism and Christianity. Since Dewey's philosophy has been the dominant influence in modern American public education, it is important to understand his thought.

DEWEY'S SYSTEM

There are at least three basic assumptions in Dewey's system. First, there is an assumption about man; namely, that man is but a collection of stimulus response arcs. The central nervous system is a marvelously delicate mechanism for adjusting to environment, but there is no mind apart from the brain, to say nothing of a soul. Therefore, the classical idea that there is a potential in every child to bring forth was rejected. The human personality does not come from God "trailing clouds of glory." It is a mud puddle. All

that is in the child is put there by the external environment.

A SECOND ASSUMPTION OF DEWEY'S THOUGHT REGARDS TRUTH. Truth is not something fixed and eternal. Truth is an instrument for solving problems. William James said; "Truth is what works," meaning that it brings emotional satisfaction. John Dewey altered that pragmatist test to read: Truth is what works in the sense of solving a problem. Truth is a mere instrument, a tool to use. What is useful today may not be useful tomorrow as circumstances change. There is nothing absolute about truth. All values are relative.

A THIRD ASSUMPTION OF DEWEY'S THOUGHT HAD TO DO WITH METHOD. He taught that all personal and social problems could be solved by the scientific method. This is actually implied in his theory of truth, but it should be emphasized separately for it had grave consequences.

John Dewey was primarily a philosopher, but he was a philosopher with a strong interest in education and it was in education that his ideas were most vigorously applied.

FATAL CONSEQUENCES

The consequences are all about us. "Modern progressive education," the descendant of Dewey's cogitations, chose "adjustment for life" as its goal. If a child is little more than Pavlov's dog, educators cannot be expected to do much more than "condition" the child for adjustment to society. The classical idea of bringing out the greatness hidden in the heart of every individual was lost, for there can be no greatness in a bundle of conditioned reflexes. The Christian belief that education should indoctrinate a child with eternal truths and fixed moral values was rejected. There are no eternal truths or fixed moral values in Dewey's system.

Practically, this has weakened the whole idea of individual responsibility. If the child is the sum total of all environmental influences, the child is not responsible for his or her misdeeds. The teacher is

responsible. The home is responsible. The neighborhood is responsible. Everyone is responsible except the child. Add to that the conviction that there are no moral wlaues by which to judge behaviour, and you can understand why discipline has been all but abolished from many modern schools. What this has done to New York City High Schools is revealed in Joan Dunn's shocking book, RETREAT FROM LEARNING.

TOWARD TOTALITARIANISM

Dewey's fondness for a planned society led to a curious contradiction in the later development of "modern progressive education." It follows that if all human problems are to be solved by the application of the methods of the natural sciences to man, human personality is reduced to something to be maneuvered by social planners, not an end in itself because it is created in the image of God, but a means to be used to achieve a planned society. Of course, this moves straight down the path toward totalitarianism, a way of life Dewey himself rejected.

Dr. George S. Counts, disciple of John Dewey, stated it bluntly in a magazine article, "Dare Progressive Education Be Progressive": "The growth of science and technology has carried us into a new age where ignorance must be replaced by knowledge, competition by cooperation, trust in Providence by careful planning, and private capitalism by some form of socialized economy."

If "modern progressive education" did not altogether achieve Dr. Counts' goal it was because progressive educators were blocked by local control. American public education has been in the hands of the forty-eight states, some of which have had little sympathy for "progressivism." Even in states more sympathetic, many a professional educator has found himself stymied by an alert local Board of Education.

UNDER SEVERE ATTACK

Suddenly, sputnik has produced a new situation. "Modern progressive education" is under severe attack from a new direction. Sputnikized critics of education

are aiming brickbats at the lack of discipline in modern education and its goal of "life adjustment." The superiority of Soviet education with its required courses in mathematics and the sciences is being loudly touted. Russian communism experimented with progressive education in its early years, but soon abandoned it for a more disciplined variety which some Americans now wish to ape. The present hysteria among Americans poses two new threats to our educational system; first, as to control, and second, as to content.

If the Federal Government comes to the aid of education to encourage the production of scientists and engineers, will it not also set standards and "direct" students into their respective careers? The disciples of John Dewey never succeeded in destroying local control, but under the guise of an emergency the Federal Government might succeed where they failed.

"KNOW HOW" WITHOUT "KNOW WHY"

As to the content of education, the sputnikized critics are not seeking self-realization for the student (the classical goal), nor are they seeking to mold the student after the image of Christ (the Christian goal), nor to condition the student for life adjustment (the goal of progressive education), but to turn the student into an efficient, walking slide rule with no interest in nor understanding of the humanities--as one religious leader put it: with "know how" but without "know why."

If the present reaction drives the evil spirit of "progressivism" out of the halls of learning, seven worse spirits are likely to take its place for, while the space enthusiasts have no necessary bias toward socialism, the secular, paganized, scientific education they are seeking would easily lend itself to a totalitarian state. In fact, under the sponsorship of the Federal Government, could that be avoided?

CHRISTIAN SCHOOLS

If Christian parents are to protect their children from the ultimate in paganized education, the time has arrived for them to give serious thought to the possibi-

lity of establishing Christian schools founded upon a Christian philosophy of life with the positive purpose of producing persons and not robots.

Such schools would be staffed by teachers who would know their subjects, not merely pedagogical tricks, and who would be partiotic in the finest sense of the word without allowing Caesar to usurp the place of God. Most important of all, they would have that quality essential to the making of a person: commitment to the Christian faith.

—Herald of Truth, January 1958.

THE ESSENCE OF PROPHECY

Testimony to Jesus is the spirit which underlies Prophecy—Rev. 19:10, Weymouth.

The Seer is all but overwhelmed by the magnificent Hallelujah Chorus sung by the redeemed multitude because the Babylon which is opposed to God has been destroyed. The judgment of God against all unrighteousness and the certainty of the salvation accomplished for the saints has provoked the mighty out-burst of praise which rolls along like the sound of many waters, but punctuated by the shouts of praise like mighty claps of thunder. The angelic attendant tells the Seer to record a blessing upon those who are called to the marriage supper of the Lamb. For, he adds, "These are the true sayings of God." He is referring to the faithfulness of God in fulfilling His promises of salvation to His people.

It is this overpowering fact which brings John to his knees in worship of the messenger. His deep emotion blurs for the moment his distinction between the Lamb and the angelic guide. But the angel reminds him of what he very well knew, that angels are only creatures, and are not worthy of worship. He is, says he, only a comrade of those who have borne a martyr witness to Jesus. Worship must be given only to God.

And then is thrown in the profound sentence quoted above. It is not clear who the speaker is. But what

is said is extremely important in the interpretation of prophecy. The very life breath of God's revelation of the future is witness to Jesus. The revelation becomes clear only as the slain Lamb is put at the heart of it. The Gospel of salvation brought by Jesus and the testimony which the saved hold precious is the necessary groundwork of all understanding of the future.

What is that testimony? What else than that Jesus came into the world to reveal God—His character, His power, His love, His will—and that in His sacrificial death and triumphant resurrection God's redeeming purpose was made known. The central and decisive point of all human history is that cluster of events by which God accomplished a salvation for sinful man. The victory of the ages was won when Christ in His own person, i.e., in the person of God, atoned for sin and broke the power of death. All later events grow out of the tremendous acts of Calvary and Easter and Pentecost. The climax is there; all that follows is only the working out of the implications and results and promises of what happened then.

No angel, then, or subsequent revelation, or person, or people, or event dare crowd Christ out of His rightful place. That Lamb which was slain is the dominating image in a book which abounds in striking images. But throughout the Lamb is triumphant—able to open the book, exalted in paeans of jubilant praise.

The Coming of Jesus to which we look forward does not stand as an isolated event. It is merely the conclusion to what was started long before. It is a closing chapter of a story which is the Gospel, the good tidings that God has made a way by which Satan may be overcome and man be brought into the demonstration of holy likeness for which he was created.

The study of prophecy has often been brought into disrepute by those who do not properly relate it to the Gospel. They try to study the Omega without knowing the Alpha. Their charts and diagrams and calculations do not make the things Christ did at His first coming determinative of what shall follow. They get all wrapped up in details that lose their reference

to the primary revelation concerning Christ.

We need to be reminded again and again that "this witness to Jesus is the very life breath of prophecy."

— Editorial, Gospel Herald, Jan., 1956.

WHAT IS TELEVISION DOING?

It seems to me that television is the greatest menace of modern times, and how Christians are going to be able to make use of it I do not know. Anyone who has seen it must be convinced of its danger.

Television can be used for good. It has tremendous possibilities, but I am afraid it is being used for evil almost exclusively and that it will do more harm than Hollywood to demoralize the youth of our country. It has been proven that the eye-gate makes a much greater appeal than the ear-gate, and while there will be good programs on television, there will be so many of the other kind that it is going to be most difficult to put on the one and blot out the other.

I shall never forget how shocked I was when I visited homes where television had been installed. They told me about the lovely church services that could be seen, the concerts and other programs that could be turned on. But no sooner were the parents out of the room than the children, boys and girls in their teens and those younger still, hurried to the television set, and when some of us returned we found them stretched on the floor, fascinated by what they were seeing. And what was it they were looking at? A bloody wrestling match where two men were tearing each other to pieces, trying to gouge out each others eyes! As the children watched and listened to the groans and cries of the wrestlers they could hardly control themselves.

At still another time it was a night club showing, women for the most part unclad, drinking and smoking, going through sensual dances, every action plainly visible, the entire scene revolting and demoralizing. Yes they could have turned on another program, they could have looked at something else; but they turned on that in which they were most interested, the scene

that facinated them.

For generations we have refused to take our children to night clubs, theaters, wrestling matches and boxing bouts. Now these very scenes are brought right into the home and displayed before the children's eyes. It costs nothing to see them, except a loss of moral standards. In their early life they can become acquainted with sin in its vilest form. No longer will the parents be able to protect them from the awfullest things that go on in the world.

If you want to know how serious it is, read the Reader's Digest for April, 1956. The other day a Salvation Army officer warned parents to turn off their television sets between the hours of four and seven. These hours which are devoted to shows for children, are filled with the most brutal crimes imaginable and it is these scenes that inspire our teen-agers to go out in gangs and commit violence.

A polluted diet of crime, violence, brutality and sadism, sponsored by cigarette companies, brewers and distillers, is now the daily menu for millions of boys and girls. The theater, with all its filth, that we Christians wouldn't think of patronizing is now brought into our living rooms. Television may well be the final step in the complete collapse of the moral and spiritual life of our nation. Children will do what they see others doing.

I do not think television can be controlled. If it is in the home, it will be used. Children have been known to use knives on their parents when the parents have insisted on turning it off. Your son will see what he wants to see in spite of what you do. I have never had a set in my home. I think it is the only safe policy.

These are the last days and we are going to the bottom. Soon we will be on the last rung of the ladder and judgment will fall. Alcholism has almost doubled since television began to feature liquor ads. Robbery with violence is increasing by leaps and bounds. Thirty killings a day have been shown on televison in one city, and in another forty eight, and twenty scenes of viol-

ence in a single hour, according to the reader's digest. What kind of a harvest can we expect?

I do not know the answer but I am afraid. I always have looked upon the movie world as the most demoralizing agency in existence. It has been largely responsible for the teen-age gangs of today and for the terrible things that children have been doing in this generation. But now something much more dangerous is upon us. The atomic bomb is bad, the hydrogen bomb is frightful; but television is going to be worse than either and far more destructive. It will completely wreck the rising generation, and before long it will turn the United States and Canada into a Sodom and Gomorrah, infinitely worse than the Sodom and Gomorrah of Bible times.

When that day comes, judgment will be inevitable. There will be no cure. God will have to send terrible judgment on the race, and it will be because of television and its diabolical influence on young minds. Science will have succeeded in wrecking civilization.

— By Oswald J. Smith, Pastor of the Peoples Church in Toronto, Canada; in Herald of Truth, January, 1958, and copied from Texas State Bulletin.

RESOLUTION OF THE OLD BRETHREN ANNUAL CONFERENCE,
1958, CONCERNING AFFILIATION WITH LABOR UNIONS.

In view of the present trend toward unionization of labor, in industry and farm activities, which in their nature have, and do resort to coercive, forceful and violent measures to reach their objectives, which are in direct opposition to the doctrine and teaching of our Lord and Saviour Jesus Christ as revealed in His Word. Therefore may we not in Annual Counsel assembled of 1958, unitedly advise, counsel and entreat our dear members to steer clear of, and stay aloof from these powerful worldly organizations, which may even be forerunners to the beastly power of Revelation 13.

Adopted by the conference without dissent.

Wakarusa, Indiana, May 23, 1958.

THE ATONEMENT

(Condensed from the lectures of C. G. Finney, 1848)

WHAT CONSTITUTES THE ATONEMENT.

The answer to this inquiry has been already, in part, unavoidably anticipated.

1. That Christ's obedience to the moral law as a covenant of works, did not constitute the atonement.

(1c.) Had he obeyed for us, he would not have suffered for us. Were his obedience to be substituted for our obedience, he need not certainly have both fulfilled the law for us, as our substitute, under a covenant of works, and at the same time have suffered as a substitute, in submitting to the penalty of the law.

(2.) If he obeyed the law as our substitute, then why should our own return to personal obedience be insisted upon as an indispensable condition of our salvation?

(3.) The idea that any part of the atonement consisted in Christ's obeying the law for us, and in our stead and behalf, represents God as requiring:—

- (a.) The obedience of our substitute.
- (b.) The same suffering, as if no obedience had been rendered.
- (c.) Our repentance.
- (d.) Our return to personal obedience.
- (e.) And then represents him as, after all, ascribing our salvation to grace. Strange grace this, that requires a debt to be paid several times over, before the obligation is discharged!

2. I must show that the atonement was not a commercial transaction. Some have regarded the atonement simply in the light of the payment of a debt; and have represented Christ as purchasing the elect of the Father, and paying down the same amount of suffering in his own person that justice would have exacted of them. To this I answer—

(1.) It is naturally impossible, as it would require that satisfaction should be made to retributive justice. Strictly speaking, retributive justice can never be satisfied, in the sense that the guilty can be punished as much and as long as he deserves; for this would imply that he was punished until he ceased to be guilty, or became innocent. When law is once violated, the sinner can make no satisfaction. He can never cease to be guilty, or to deserve punishment, and no possible amount of suffering renders him the less guilty or the less deserving of punishment: therefore, to satisfy retributive justice is impossible.

(2.) But, as we have seen in a former lecture, retributive justice must have inflicted on him eternal death. To suppose, therefore, that Christ suffered in amount, all that was due to the elect, is to suppose that he suffered an eternal punishment multiplied by the whole number of the elect.

3. The atonement of Christ was intended as a satisfaction of public justice.

The moral law did not originate in the divine will, but is

founded in his self-existence and immutable nature. He cannot therefore repeal or alter it. To the letter of the moral law there may be exceptions. God cannot repeal the precept, and just for this reason, he cannot set aside the spirit of the sanctions. For to dispense with the sanctions were a virtual repeal of the precept. He cannot, therefore, set aside the execution of the penalty when the precept has been violated, without something being done that shall meet the demands of the true spirit of the law. "Being justified freely by his grace through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus."—Rom. 3:24-26. This passage assigns the reason, or declares the design, of the atonement, to have been to justify God in the pardon of sin, or in dispensing with the execution of law. Isa. 53:10-12: "yet it pleased the Lord to bruise him; he hath put him to grief; when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors: and he bare the sin of many, and made intercession for the transgressors."

I present several further reasons why an atonement in the case of the inhabitants of this world was preferable to punishment, or to the execution of the divine law. Several reasons have already been assigned, to which I will add the following, some of which are plainly revealed in the Bible; others are plainly inferrible from what the Bible does reveal; and others still are plainly inferrible from the very nature of the case.

(1.) God's great and disinterested love to sinners themselves was a prime reason for the atonement.

John 3:16. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

(2.) His great love to the universe at large must have been another reason, inasmuch as it is impossible that the atonement should not exert an amazing influence over moral beings, in whatever world they might exist, and where the fact of atonement should be known.

(3.) Another reason for substituting the sufferings of Christ in the place of the eternal damnation of sinners, is, that an infinite amount of suffering might be prevented. The relation of Christ to the universe rendered his sufferings so infinitely valuable and influential, as an expression of God's abhorrence of sin on the one hand, and his great love to his

subjects on the other, that an infinitely less amount of suffering in him than must have been inflicted on sinners, would be equally, and no doubt vastly more, influential in supporting the government of God, than the execution of the law upon them would have been. Be it borne in mind, that Christ was the law-giver, and his suffering in behalf of sinners is to be regarded as the lawgiver and executive magistrate suffering in the behalf and stead of a rebellious province of his empire. As a governmental expedient it is easy to see the great value of such a substitute; that on the one hand it fully evinced the determination of the ruler not to yield the authority of his law, and on the other, to evince his great and disinterested love for his rebellious subjects.

(4.) By this substitution, an immense good might be gained, the eternal happiness of all that can be reclaimed from sin, together with all the augmented happiness of those who have never sinned, that must result from this glorious revelation of God.

(5.) Another reason for preferring the atonement to the punishment of sinners must have been, that sin had afforded an opportunity for the highest manifestation of virtue in God: the manifestation of forbearance, mercy, self-denial, and suffering for enemies that were within his own power, and for those from whom he could expect no equivalent in return.

It is impossible to conceive of a higher order of virtues than are exhibited in the atonement of Christ. It was vastly desirable that God should take advantage of such an opportunity to exhibit his true character, and show to the universe what was in his heart. The strength and stability of any government must depend upon the estimation in which the sovereign is held by his subjects. It was therefore indispensable, that God should improve the opportunity, which sin had afforded, to manifest and make known his true character, and thus secure the highest confidence of his subjects.

(6.) In the atonement God consulted his own happiness and his own glory. To deny himself for the salvation of sinners, was a part of his own infinite happiness, always intended by him, and therefore always enjoyed. This was not selfishness in him, as his own well-being is of infinitely greater value than that of all the universe besides; he ought so to regard and treat it, because of its supreme and intrinsic value.

(7.) The atonement would present to creatures the highest possible motives to virtue. Example is the highest moral influence that can be exerted. If God, or any other being, would make others benevolent, he must manifest benevolence himself. If the benevolence manifested in the atonement does not subdue the selfishness of sinners, their case is hopeless.

(8.) The circumstances of his government rendered an atonement necessary; as the execution of law was not, as a matter of fact, a sufficient preventive of sin. The annihilation of the wicked would not answer the purposes of government. A full revelation of mercy, blended with such an exhibition of justice,

was called for by the circumstances of the universe.

(9.) To confirm holy beings. Nothing could be more highly calculated to establish and confirm the confidence, love, and obedience of holy beings, than this disinterested manifestation of love to sinners and rebels.

(10.) To confound his enemies. How could anything be more directly calculated to silence all cavils, and to shut every mouth, and forever close up all opposing lips, than such an exhibition of love and willingness to make sacrifices for sinners?

(11.) The fact, that the execution of the law of God on rebel angels had not arrested, and could not arrest, the progress of rebellion in the universe, proves that something more needed to be done, in support of the authority of law, than would be done in the execution of its penalty upon rebels. While the execution of law may have a strong tendency to prevent the beginning of rebellion among loyal subjects, and to restrain rebels themselves; yet penal inflictions do not in fact, subdue the heart, under any government, whether human or divine.

As a matter of fact, the law was only exasperating rebels, without confirming holy beings. Paul affirmed, that the action of the law upon his own mind, while in impenitence, was to beget in him all manner of concupiscence. One grand reason for giving the law was, to develop the nature of sin, and to show that the carnal mind is not subject to the law of God, neither indeed can be. The law was therefore given that the offence might abound, that thereby it might be demonstrated, that without an atonement there could be no salvation for rebels under the government of God.

(12.) The nature, degree, and execution of the penalty of the law, made the holiness and the justice of God so prominent, as to absorb too much of public attention to be safe. Those features of his character were so fully revealed, by the execution of his law upon the rebel angels, that to have pursued the same course with the inhabitants of this world, without the offer of mercy, might have had, and doubtless would have had, an injurious influence upon the universe, by creating more of fear than of love to God and his government. Hence, a fuller revelation of the love and compassion of God was necessary, to guard against the influence of slavish fear.

His taking human nature, and obeying unto death, under such circumstances, constituted a good reason for our being treated as righteous. It is a common practice in human governments, and one that is founded in the nature and laws of mind, to reward distinguished public service by conferring favors on the children of those who have rendered this service, and treating them as if they had rendered it themselves. This is both benevolent and wise. Its governmental importance, its wisdom and excellent influence, have been most abundantly attested in the experience of nations. As a governmental transaction, this same

(Continued on page 142)

Historical

FAR WESTERN BRETHREN REUNITED WITH THE BROTHERHOOD

Minutes of the Brethren, page 148. 1850, Art. 25: There is a body of people or brethren in the far west whose doctrine and practice is somewhat different from ours. Some of our brethren live near or almost among them. Now the question arises: are the brethren privileged, according to the gospel, to hold communion with them under existing circumstances? Considered that according to the gospel and the constant practice of the church, it would not be advisable for brethren to commune with them, until a union is effected and they are agreed to practice according to the ancient order of the church. I Cor.

Page 161. 1852, Art. 1: Proceeding of a council meeting held Nove. 22, 1851, in Adams County, Illinois, by the brethren known as Western Brethren, with propositions for a reunion with the body of our brotherhood, represented in this meeting. After the differences have been stated and considerable conversation had on the subject, it was finally concluded that this meeting does not feel satisfied how a full and true union can be obtained on the proposition made by the Western Brethren, and therefore this matter should be postponed until the dear brethren in the west become better acquainted still with the grounds of our practice; and meanwhile we should exercise charity and christian love toward them.

Page 192. 1855, Art. 29; Request for a committee to Illinois to confer with the Far Western Brethren, or a committee of them, to investigate the differences in doctrine and practice existing between them and us, and report to the next Annual Meeting. Granted: and Brethren: Abraham Maas, Christian Long, John Metzger, Samuel Lehman, James H. Tracey, David Hardman, Hohn Bowman, Daniel Grey, Daniel P. Saylor, John H. Umstad, and James

James Quinter, appointed for this business.

Page 196. 1856, Art. 14: The committee appointed a last Annual Meeting to visit and confer with the Far Western Brethren, or a committee of them, to investigate the differences in doctrine and practice existing between us and them, submitted the following report:

"May 8, 1856: We the brethren who constitute the committee appointed by the German Baptist Church at our last Annual Meeting to visit the Western Brethren who recognize Brother George Wolf of Illinois, as their Bishop by the grace and favor of God were permitted to meet at their meeting house, where we were received on the most friendly and christian-like terms, and after different queries were proposed for our deliberation, the three (or four) following being considered the most important, we proceed to make our report accordingly as follows:

First: The question concerning the reality of a devil was considered, and after comparing opinions and sentiments on the subject of the reality of such a being, and his nature, we are agreed upon the following view That the scriptures recognize a devil, or an evil spirit, that manifests itself in the flesh.

Second: On the doctrine of universal salvation, which denies punishment hereafter, we cordially agreed with Bro. Wolfe that all men shall receive hereafter according to the deeds done in the body, whether they be good or bad.

Third: On the subject of feet-washing, Bro. Wolfe is firm in the opinion that one person should both wash and wipe the feet of a number of brethren, and than another, and so on, until all are washed; but he is willing to conform to the practice of the brethren in general, when in communion-meeting with them, and begs for forbearance on the part of the brethren in general, until they shall all come to see alike.

Fourth: Bro. Wolfe is likewise strongly of the opinion that no time should be spent between the eating of supper and the breaking of bread (the communion), but the whole ceremony should be prosecuted with inter-

mission or delay.

It is the sincere desire of Bro. Wolfe that however these sentiments may clash with the general practice of the brethren, they may not be considered a sufficient cause why they should not be received in communion and fellowship with the brethren, with which views we, the committee, unanimously agree, and present this our report to the brethren in general council met, for their deliberation and concurrence. Signed by:- David Hardman, J.H. Umstad, J.H. Tracey, A. Moss, John Metzger, S. Lehman, C. Long."

Page 235. 1859, Art.35: Several communications were sent to this Annual meeting from the Brethren hitherto distinguished as Western Brethren. From these communications we shall give some extracts, as we have not room upon the minutes to give them entire.

"Beloved Brethren: We the brethren in Adams County Illinois, met together in council to take into consideration the course we had best adopt respecting the Yearly Meeting. On account of the great distance we are from the place of meeting, and none of us being in a situation suitable to take such a journey, we have concluded to send you these lines to inform you that after we received the minutes of last conference, held in Indiana, we called a church council, and we concluded for the sake of union in the brotherhood, to adopt the minutes of last Yearly Meeting, and we intend to carry them out as near as circumstances will admit of. . . We further state that we are willing to counsel and be counseled by the Yearly Meeting." Signed by Elder George Wolfe, and others, by order of the church.

The following extract is from a letter from Sugar Creek Church, Sangamon County, Ill. "We have unanimously agreed to be fully united with our beloved elder brethren, to counsel and be counseled, And we have put in practice the order in receiving and baptizing members, non-swearing and non-conforming to the world." Signed by Elder Isham Gibson, and others by order of

the church.

From the brethren in Hurrican Creek District, Bond County, Illinois:

"Dear Brethren in the Lord: Considering your love and care for us manifested by your kind forbearance and long-suffering toward us, we in love to you and all saints, thought it good to send you this epistle, and also Daniel B. Sturgis, delegate from this district witnessing that we desire full fellowship and union. And we unanimously agree to be counseled by the brethren, and submit to all the decisions of our beloved brethren in conference. We believe the best good of all is maintained by a full subjection to the decisions of Yearly Meetings, published in the minutes." Signed by Daniel B. Sturgis, and others, by order of the Church.

The following is the expression of this Annual meeting upon the subject referred to in the above communications: Whereas it is known that what has been called the Western Brethren have not heretofore been in perfect union with our churches in observing the ordinances and regulations in the house of God; and whereas a number of communications have come before this council-meeting from said brethren expressing a strong desire to be in full fellowship with our brotherhood, and promising to be subject to and governed by the rules by which we think the house of God should be governed; therefore considered that we have cause to thank God that the efforts made to bring about a union have been so successful, and we are now happy to recognize them as being in full fellowship with us.

ATONEMENT

(Continued from page 138)

principle prevails, and for the same reason, under the government of God. All that are Christ's children and belong to him, are received for his sake, treated with favor, and the rewards of the righteous are bestowed upon them for his sake. And the public service which he has rendered to the universe, by laying down his life for the support of the divine government, has rendered it eminently wise, that all who are united to him by faith should be treated as righteous for his sake.

Next:—FOR WHOSE BENEFIT THE ATONEMENT WAS INTENDED.

OBITUARY

BARBARA KAY LAVY:— Daughter of Daniel and Sylvia Graybill Lavy, born May 25, 1956, departed this life with a smile, April 27, 1958, after a lingering illness of 10 months; age 1 year, 11 months and 2 days.

She leaves to mourn her loss her father and mother, 2 brothers, and 5 sisters: David, Glen, Helen, Jane Ann, Esther, Frances and Shirda; four grand parents and many other relatives and friends. We feel that our loss is her eternal gain, for to be absent from the body is to be present with the Lord.

Now like a dew drop shined
Within a crystal stone,
Thou'rt safe in heaven my dove—
Safe within the source of love,
The everlasting One.

And when the hour arrives,
From flesh, that sets me free,
Thy spirit may await
The first at heaven's gate
To meet and welcome me.

—The family.

IT IS YET EARLY

Here is the thing to keep remembering:
You who are weeping in the shadowed gloom,
"It was yet early," when they came to bring
The spices to the tomb.

"It was yet early," and they found Him gone!
Their grief was darker than the darkest night;
"It was yet early," but somewhere the dawn
Was marching with its light.

They could not see—the garden was too dim
(Tears are so blinding, grief so hard to bear!)
Yet in the shadows that were holding Him,
The Lord was standing there.

Here in the garden of your grief, and mine,
It is yet early—long before the day!
There is no sun or moon or star to shine
Across the darkened way.

Yet, oh, my friends, perhaps for you and me
The dawn will bring some joy we thought long dead,
And that which seems but shadows now may be
The risen Lord, instead.

—Selected.

BIBLE STUDY
—HABAKKUK—

"O Lord, how long shall I cry, and thou wilt not hear! even cry out unto thee of violence, and thou wilt not save!" Such was the anguished cry of the prophet as he saw the awful things which were to come upon his people. But then the Lord spoke, after which the prophet could say, "Art thou not from everlasting, O Lord my God, mine Holy One? we shall not die." Can we not see how that the word of God brought hope, comfort, and understanding to Habakkuk in that day of impending trouble, even as it will to us today.

The book of Habakkuk was apparently written just before Israel was taken captive into Babylon, and the prophecy given to prepare the people for the judgement which was to come upon them, as we read in chapter 2:2 the word of the Lord to Habakkuk; "Write the vision, and make it plain upon tables. . . ."

In chapter 2 are judgements or woes pronounced upon various sins of the wicked; covetousness, cruelty, drunkenness, and the foolishness of idolatry, etc. "But the Lord is in his holy temple: let all the earth keep silence before him."

In the concluding chapter the prophet tells of the marvelous majesty and glory of the Lord, and as he closes his work we find him greatly encouraged, so that he can say, in spite of all the troubles to come; "Yet I will rejoice in the Lord. I will joy in the God of my salvation. The Lord is my strength. . . ."

Supply the missing words:

1. "For the earth shall be filled with the _____ of the _____ as the _____ cover the _____."
2. "The Lord God is my _____ and he will make my _____ like _____, and he will make me to walk upon mine _____."

—Daniel S. Wagner,
Modesto, California.

THE PILGRIM

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"Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul." 1 Peter 2:11

THE LAND OF PEACE

The storms of earth will vanish,
And all its turmoils cease,
Before we reach that country,
The blessed land of peace.
There clouds will never gather,
Rude winds will never blow,
And there will be that quiet
We ne'er can find below.

On earth are wars and tumults,
And danger, fear and strife,
While unseen powers combining
Assail our fleeting life.
But there is never conflict,
Nor danger, nor alarm;
The land of peace is guarded
By an Almighty arm.

How blissful to look forward
When all these storms shall cease,
And see that happy country,
The holy land of peace.
We will not mind life's struggles,
Which soon must have an end;
But place our trust in Jesus,
Our everlasting friend.

—Selected.

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HUMAN ATTITUDES TOWARD JESUS THE SON OF GOD

There was a man of the Pharisees, named Nicodemus, a ruler of the Jews: The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him. John 3: 1,2.

At first thought this would seem to have been an excellent approach for a ruler of the Jews to make to Jesus, and an appropriate acknowledgement of his heavenly authority. Although this confession may have been made in all sincerity, it was short of the supreme truth that Jesus was the SON OF GOD that taketh away the sin of the world. It appears to have been typical of the Jewish mind that Jesus was only a man—"a teacher"—with God-given power; the same as John the Baptist. But in the remaining part of the Chapter, Jesus clearly and emphatically sets forth his divine Sonship and the necessity for every fallen son of Adam—Jew or Gentile—to acknowledge from the heart this divine truth in order to enter the kingdom of heaven and have eternal life.

THE FATHER OF THE LUNATIC BOY. MK. 9:22,23.

"... but if thou canst do any thing, have compassion on us and help us. Jesus said unto him, If thou canst believe, all things are possible to him that believeth."

Here the creature is commanding the Creator; the the suppliant is ordering his benefactor; the patient the physician. Here is demanding a favor before any commitment is made.

This man's attitude, though understandable, seems to bear a note of impatience—he wanted Jesus' service; not his words. In his near frustration and anguish of heart, he seemed to forget for the moment that only God could grant the favor he was asking. How graciously and kindly Jesus set him right, by showing him that there was obligation on his part to recognize and acknowledge what power he was invoking and who he was

speaking to. There was sufficient power to heal and Jesus could have healed his son without being asked to, or asking any questions of the father about his son; but the father would not have been benefitted spiritually and would not have been impressed with the fact that blessings from God create the highest responsibility and require personal faith in Jesus Christ that he is the Son of God and Saviour of all who commit their souls to him. This narrative has a happy ending for both the father and his afflicted son because when Jesus reminded him of his obligation, he instantly confessed his faith in Him with tears.

THE RICH YOUNG RULER. MK. 10:17-22.

This man's approach to Jesus appeared to be better than that of the father of the lunatic boy, but it had a sad ending because he refused to receive the counsel which he asked for. Although he called Jesus "Good Master" he did not recognize him as HIS Master. It appears that his approach was only on the human level, for there is no indication that he acknowledged Him to be the Son of God. He apparently admired Jesus and even worshipped him. But Jesus knew that he had a reserve; He refused his flattery and sought to help him, but when Jesus told him how to obtain the blessing he desired, he refused to obey. How often are we guilty of this same error?

This young ruler had a false sense of values. Jesus loved him and knew that his riches would be a hindrance to him becoming a true disciple, and sought earnestly to rid him of it. He offered him greater riches than what he had. Jesus always gives something better in place of what he asks us to give up. "He that saveth his life shall lose it; but whosoever shall lose his life for my sake and the gospel's shall save it."

This man's riches was a stumbling block to him; What is ours? He considered his earthly riches greater than treasure in heaven. How near he was to the kingdom of heaven when he met Jesus; but how far he was when he went away. No telling what all he missed, even in this life by going away. No wonder he was

sorrowful. We wonder if he ever realized his mistake? He evidently wanted fellowship with Jesus, but wanted it on his own terms—which was not the best. How often might we be doing the same—asking for heavenly blessing on an earthly outlook?

"One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven; and come take up the cross, and follow me."

Had he obeyed he would not have lacked anything. His goods, which were a hindrance to him, may well have been a blessing to the poor, and he would have had greater treasure in heaven where earthly riches have no value. How pitiful to see this young ruler go away sorrowful, because he did not know Jesus was the Son of God and heir of all things, and the only means by which he could have forgiveness of sins and become a joint-heir with Christ and have eternal life. Can we see him sorrowfully leaving the Fountain of the waters of life for the stagnant pools of sin?—D.F.W.

Ye servants of God, your Master proclaim,
And publish abroad his wonderful name;
The name all-victorious of Jesus extol;
His kingdom is glorious and rules over all.

God ruleth on high, almighty to save;
And still he is nigh; his presence we have:
The great congregation his triumph shall sing,
Ascribing salvation to Jesus, our King.

"Salvation to God, who sits on the throne,"
Let all cry aloud, and honor the Son:
The praises of Jesus the angels proclaim,
Fall down on their faces, and worship the Lamb.

Then let us adore, and give him his right,
All glory and power, all wisdom and might,
All honor and blessing, with angels above,
And thanks never ceasing for infinite love.

—Charles Wesley.

THE LORD'S PRAYER

By Edward Royer

Dear Readers of the Pilgrim:

In thinking of the Lord's Prayer, we conclude What could be nearer perfect in wording? containing in so few words so much meaning regarding our real needs. The simplicity, the humbleness, and the acknowledgment of our relationship with the God we are imploring. We think of the Author who so well knew how and what we should pray for. We often wonder if we can fathom the real meaning of this prayer. And since we use it so often in our worship we wonder if it may become formal with us or too lightly repeated, not regarding its real meaning. It was given as a form. The Lord himself said, after this manner we should pray — meaning let it be the PATTERN of all our prayers.

I have in my possession a bible with an outline of the Lord's Prayer which I wish to copy since it comes so near telling its real meaning. As the writer puts it, the Lord's Prayer is the true Model of Prayers: "After this Manner" etc., When we say etc., it lays down the lines on which we should frame our petitions, removes the distance and ceremoniousness of our approach to God; counteracts the selfishness of our desires and enlarges our horizon so as to comprehend the welfare of the whole world. It was given by Christ to his disciples on two different occasions: the first in connection with the Sermon on the Mount, the second after two years, when the disciples ask Jesus to teach them how to pray.

It is the Ten Commandments turned into prayer. There is a striking correspondence between each clause of the Lord's Prayer and one of the commandments and the order in which they mutually occur. It consists first of an invocation or mode of address to God. The word OUR indicates the great change which Christ introduced into the whole conception of worship. There was no social worship in the Jewish Temple. The priest went alone into the holy place, while the people stood outside. But in the christian church

the worship of God is for all the people with one heart and one voice: and in private prayer we cannot be accepted if we come in a selfish and exclusive spirit.

"Our Father," the relation of God as a Father belongs to all men alike by right of creation and providence. But it is by the grace of God in conversion that we receive the spirit of adoption whereby we cry, "Abba Father." The words "which art in heaven," imply that as our Father is in heaven, so our desires and affections should ascend beyond earth.

The order of the petitions is very remarkable. It begins with the recognition of God's rights as Maker, Sovereign, Proprietor; Thy "Name", thy "kingdom", thy "Will". And then it goes on to the recognition of man's needs—our bread, our debts, our temptations and our deliverance. The essence of sin is the inversion of this divine order—putting the creature first and the Creator last.

"Hallowed be thy name" teaches us that, as children, we are to treat with holy Love and fear the name and relation of Father in which we stand to God. "Thy kingdom come" is a petition that God's reign of righteousness and peace and joy may be set up in our hearts, and that we may be enabled to extend it by our character, conduct and work in the world around.

"Thy will be done in earth, as it is in heaven," shows to us that God's will is the highest ultimate good of all his creatures; that all his laws have been devised to bring about this result, and that in proportion as we obey this will is our true welfare promoted. When our will and the Father's are absolutely one, we shall know that all things work together for good.

"Give us this day our daily bread" at first sight referring to the most urgent want of man, we find that this petition is only one out of several others, not the first as the most important, not the last as the longest remembered, but enclosed among those which refer to spiritual things, to the establishment of God's kingdom and the overthrow of Satan's. If we

hallow God's name and submit to his reign and seek to do his will, then we can with confidence ask him for the blessings which our natural life requires for its support and welfare. God gives us that for which we ourselves have to toil; not arbitrarily but by wise and beneficent law. Not all at once but day by day. "Forgive us our debts as we forgive our debtors." The word forgive being made up of the preposition "from", means literally "allow our debts to be put away from us. The word "debt" has a very close resemblance to the word "duty". Our debts are therefore our failures in duty. We ask God to take away the carelessness and indifference in which such failures originate; not to save us from our obligations, or the consequences of our sins, but from our sin itself. Forgive us not in proportion as, but like as we forgive others. If we forgive others slowly, grudgingly, coldly; so shall we be treated.

"And lead us not into temptation." It is by temptation that we are tried and educated, yet we are justified in praying to our Father to lead us not into temptation. So long as we serve with childlike submission to his loving will it is a means by which our faith is to be strengthened and our spiritual life purified and enobled. If we go not willingly into the temptation it is not sin, but we fear we may sin through it, and therefore this petition is linked along with the next so as to make of the two one petition.

Knowing God's power, we ask him to deliver us from the evil that is in the temptation, relying upon his promise that he will not suffer us to be tried above what we are able, but with every temptation will provide a way of escape.

The doxology "for thine is the kingdom and the power and the glory forever" is not found in St. Luke and is omitted in many manuscripts. But it is an appropriate ending of the Lord's prayer, giving us good grounds of encouragement to pray, and at the same time ascribing all the praise to God. It is for his glory that all worship is carried on, therefore he will hear our prayer and do for us exceeding abundantly above all that we can ask or think, Amen.—Goshen, Indiana.

HOME

The ideal home is one in which Jesus reigns. In a home of this type, love is the supreme ruling power. Where God is not recognized, there can be no solid comfort and peace. Such a place cannot be called home in the strictest sense of the word. When we speak of home, we at once think of joyful association, rest, happiness, and contentment—a place where we rest from our labors, and are refreshed after weariness and separation from loved ones. The buildings, furnishings, and surroundings do not constitute a home, but it is the loved ones who dwell in that home that make the spot sacred and afford a haven of rest in this world of turmoil and care. The word "home" stands for all that is beautiful.

In our visions and dreams our minds wander back to our earliest recollections and home appears to us like a fairyland, fragrant with flowers, where the air is laden with the sweetest melodies of love. We think of mother folding us in her tender arms of love, while we listen to her soft, gentle voice sending up the sweet incense of prayer and supplications for the dear lambs of her fold. The early influences of home are never forgotten. The godly home, where children are taught to know God and are brought up in the nurture and admonition of the Lord, is the dearest place on earth. A home like this is a place of refuge in every time of sorrow and trial. God, in His all-wise providence and mercy, has instituted the home for the propagation of the human race and for their present and eternal good. The godly home with a family altar is a sanctuary of the Lord and the very gateway to heaven; it is here where the knowledge of God is preserved and where everything that stands for good is maintained. We hear it said, "What is the world without a home? but we would add further, "What is a home without Jesus Christ? Without Him as the Head of our home it is void of true happiness, for in a home where Jesus is not, contentions and divisions arise and sin becomes rampant with confusion and every evil work.

God, in His precious Word, gently teaches us how to maintain the beautiful virtues that adorn the Christian home. The Word of God is the only safe guide to preserve the home from the intrusion of the archenemy of souls. It is a lamp to our feet and a light to our pathway and reveals to us Satan in his craftiness with a thousand of his imps, clamoring to break into our homes to kill and to destroy. If the Word of God is hid in the hearts of the members of the home and God is honored and recognized in every detail of our life, that home will be a power for God and for the church.

Piety must begin in the home. If children are left without teaching or restraint in the home, they will grow up like heathens, with no respect for God nor parents. Having started out on such a course, they will naturally have no respect for the church nor for the civil law; and by rapid successions they land behind the bars. The home is the nucleus of the nation and it stands to reason a nation composed of the kind of homes just mentioned, ultimately must come to ruin. But thank God, we still have a remnant of homes who have not bowed the knees to Baal; and were it not for such homes in the world, God would visit swift judgment upon this sin-be-nighted world.

The fact of the matter is, the homes of nations have deteriorated and have been producing enormous crops, of infidels, skeptics, atheitss, agnostics, free-thinkers, and what not, so that the very foundations of the homes, the churches, and the civil governments are beginning to quiver. Men of renown and far-sightedness are puzzled and driven to their wits' end to know how to devise and legislate laws to cope with the terrible evils that are threatening this nation of ours as well as other nations of the world.

What this old world needs is a gracious revival of the old-time religion of the Lord Jesus Christ, and homes that can produce such men as John the Baptist, Samuel of old, and other illustrious Bible characters, and also such men of renown as the early founders of our church and nation. It is then that we will have homes, a church, and a government that will stand up.

against the ravages of Satan's forces, and the fiery darts and onslaughts of the devil. Thank God, we can have godly homes if we will. Jesus said if we ask anything in His name, He will grant it to us, and there is nothing Jesus would more delight to give to us than godly homes. He is standing at the door of every unsaved home, knocking again and again for admittance, but they will not let Him in.

Might we come just a little closer home and see if some of us church members do not sometimes bar Him out. He wants to spread a table of good things before us, but we are so occupied with the transitory things of this life, that we seemingly do not have time to commune with our glorious Heavenly Visitor. In the beautiful account of "Mary and her sister Martha," Jesus teaches us a wonderful lesson. If we would eat less, wear cheaper clothes, do without many unnecessary luxuries, and contribute the money thus saved to charity, feasting upon the bounties of heaven so richly provided for our hungry souls, how much richer we would be and how much sweeter would be the love in our homes! What calm and heavenly peace would pervade instead of strife and contention as is sometimes the case. Then our church relations would be correspondingly sweeter, more spiritual, and more powerful for good. The world would acknowledge that there is something in the religion which we profess that exceeds by a thousand times what the world calls pleasure in her revelry of sinful indulgences.—Selected.

ACTS 1:8

Jerusalem, Judaea, Samaria, World. How can we reach them all? Did not Jesus impose the impossible task? In more than 1900 years the task is far from accomplished. There are more unsaved today than at any time in the past. It may be of extreme value to draw in our sights and see the unsaved next to us. The best place to serve—yes, the only place, is where we are. Let us witness to those next to us. The going may not be far, but where we are. May God put it in my heart to touch those close by.— Selected.

THE BRIDE

"He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled."—John 3:29.

This is a wonderful testimony, borne by John the Baptist. It at once shows the love which that wonderfully great and good man had for the Lord, and at the same time his own deep humility of heart in his presence. And the Lord's testimony concerning John given in these words, "He was a burning and a shining light," is equally wonderful, and carries with it the great love he had for John.

John had many friends. All held him to be a prophet of extraordinary character; and if his popularity had tended to corrupt the honest simplicity of his heart he would not have borne this testimony to Jesus. But he goes still further in his disavowal of all claim to preferment by confessing and not denying that he is not the Christ. He says: "He must increase, but I must decrease." Jesus was the sun rising in his splendor; John the moon paling in his light.

The church is the bride. The Lord is the bridegroom. "He that hath the bride is the bridegroom." There is a doctrine of deep interest involved in John's testimony. It concerns every one of us to know it. It is the relation subsisting between the Lord and the church. This relation is represented as that existing between husband and wife, the very nearest that can subsist between two human beings—the unification of one with the other to the extent that they are no more twain, but one flesh. Reference to this relation of the church to the Lord is to be found in the Scriptures in several places. Isaiah prophesying the glory of the true Christian church exclaims: "For as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee."

But it is consistent and proper for a bride to adorn herself preparatory to her marriage. But even for this occasion she should be arrayed in modest apparel, as becometh saints. But God recognizes the propriety of

suitable ornamentation, and uses it as a figure in these words: "My soul will greatly rejoice in the Lord, for he hath clothed me with the garments of salvation, as a bride adorneth herself with her jewels." The garments of salvation beautifully symbolize the holy life of God's saints, and correspond to the fine linen, clean and white, in which the bride, the Lamb's wife, is arrayed, as described by John in the Apocalypse. Her jewels correspond to the divine truths of the Word, which ornament a good life.

I will now offer some practical thoughts on what I have stated, so as to draw the attention of your minds more closely to the subject. Some people seem to think it a matter of small moment whether one makes a public profession of religion or not. Such seem to satisfy their minds by concluding that God knows what is in their hearts, and that the church has no business to concern itself about them. They think they can live as good and as pure lives out of the church as in it. This last conclusion may be correct, for many do not live very pure or good lives IN the church. But all this has nothing to do with God's established order. A man might say: "I love that lady, and with her consent I will live a virtuous life with her. But I do not intend to marry her after the ceremonial style of most people. Marriage ceremonies are useless, and with her consent we will just go together as husband and wife, and so live; and whose business is it but our own?" In the first place I have to say, that if two could be found who were willing to go together and live in this way, if they were not in some way severely punished, they might thank their good stars for it. In the next place I have to say that such cohabitation would wholly subvert the order of society by giving loose reins to lust which would break in upon the legal relationships of the social compact to an extent that would place us on a social level with the aborigines of America.

And what would the Lord's kingdom be without a visible church? He says: "My kingdom is not of this world! His kingdom being essentially invisible, it remains a

matter of necessity that there be some way for making its subjects visible to one another as such, and capable of being recognized and known as such.

Our Lord says: "The kingdom of heaven cometh not with observation; for lo! the kingdom of heaven is within you." Now, we cannot look into a man's heart. All we can know of a man's heart is from what he says and does. But the Lord has established an order for the subjects of his kingdom. He has proclaimed a law, call it a ceremonial law if you choose, by obedience to which all the subjects of his kingdom on earth may be found out and become known to each other. That law is the Lord's will made visible in the order of his brethren, carried out in the forms of the church organization by means of established ordinances appointed by him. The Lord does not want his bride to wander through earth's vanities a viewless, inactive, unprotected entity:

Doing nothing for his cause,

Learning nothing of his laws;

but he wants her to appear "all glorious within" and without; "bright as the sun, fair as the moon, and terrible as an army with banners."

I have been accused by some of never preaching a sermon without having something to say about baptism, as if discoursing on that subject might be criminal in their eyes. I can boldly say I do not like to close a sermon without saying something about it, because baptism in water, as the door to the visible church, has so much significance in it that I do not feel as if I had fully discharged my duty to the souls of men without it. But I am not altogether singular in this respect. I have some very good company. John the Baptist had BAPTISM in two of his sermons. Peter the apostle had BAPTISM in two out of three of his sermons. Ananias had BAPTISM in the sermon he preached to Saul, and that in a shape altogether too strong for many, as that Saul should wash away his sins in it. Philip had BAPTISM in his sermon to the eunuch, and Paul had BAPTISM in his joyful anticipations of heavenly glory, and calls it the washing of regeneration; and in fact he laid strong emphasis on it in his answer to the Philippian

jailer's question, "What shall I do to be saved?" But the Lord's sermon to Nicodemus gives the crown to BAPTISM as the visible birth into the visible church. He calls it "born of water,"—internally born of the Spirit, externally born of water. So you see, friends, I have plenty of company in this line of preaching, and good company too.

Baptism, as the visible ceremony of union of the penitent, believing, loving candidate with the church, and of the church with the Lord as his bride, holds the same rank in its relation to the Divine Law as the ceremony of marriage holds to human law. Both are simple in form, yet both are absolutely essential to order and an orderly life both in a religious and social sense. The ordinance of marriage and that of baptism compare remarkably in another point of view. Both cement a union to be dissolved only in death. Both have the stamp of the divine seal, impressed by the Lord's hand, engraven with the words: "What God Hath Joined Together, Let Not Man Put Asunder."

Now, friends, let me beg you to take the Lord's way. He invites you affectionately to come and take his yoke upon you. Learn to work in his vineyard. Your own heart is a vineyard which the Lord will own if you will but give it to him: and he will help you to keep it clean. He will give you richly to enjoy the first ripe grapes of a good life lived in his service. But remember: "He that is ashamed of me and of my words, of him will the Son of man be ashamed, when he shall come in his Father's glory, and the glory of the holy angels." Then why not come into the church? None are too poor to come. It costs no money or goods. Why not please your King by visibly becoming his subject? Why not honor your Lord by obeying his commands? Why not glorify your Husband by publicly taking to yourself his name and living henceforth a holy and virtuous life in his sight?

—Life and Labors of Elder John Kline, 1850.

THE FINEST GIFT

"You give little when you give of your possessions. It is when you give of yourself that you truly give."

REMEMBERING GOD

GOD REMEMBERS the world!

But man so easily forgets God

who refreshes, renews, restores, and redeems him.

Every moment of life is a call to remember God.

Every cell of the body bears the stamp of God.

Every tissue carries the marks of the divine hand.

Every drop of blood embodies the ineffable mystery of God.

Every recovery from weakness and weariness of body, mind,
and spirit, declares God's wisdom at work in us.

Every healing of the body and of the soul witnesses to
the presence and action of God;

Every human love that blesses, strengthens, purifies,
and transforms the heart, is but the fleshly
and limited expression of God's unlimited love.

Even the power to cradle thought is testimony to the
design of an eternal mind in man.

To live is to be under the necessity of remembering God.

God calls us to remember:

the rock from which we are hewn;

the order of providence that supports us;

the order of grace that enlivens and gives us hope.

the precious heritage of life brought to us at
so great a cost.

the swift flight of time that can leave life
better or worse, richer or poorer, hoping
or despairing, joyful or tear drenched.

God remembers man and summons man to remember him.

The fulfillment and fruitfulness of human life

depends upon man's remembering response to God.

As trees in a forest grow into many shapes, so man grows.

As trees must have a root system to support, anchor and
feed the life above ground—so man must have an
anchorage deep in God.

As birds remember what the season is, and so make their
way to another climate—so the man of God dis-
cerns the times and its blessings, and moves
with joyful step and thankful heart to the altar
of God. Amen.

—Selected.

THE ATONEMENT

(Condensed from the lectures of C. G. Finney, 1848)

FOR WHOSE BENEFIT THE ATONEMENT WAS INTENDED.

1. God does all things for himself; that is, he consults his own glory and happiness, as the supreme and most influential reason for all his conduct. This is wise and right in him, because his own glory and happiness are infinitely the greatest good in and to the universe. He made the atonement to satisfy himself. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." God himself, then, was greatly benefited by the atonement; in other words, his happiness has in a great measure resulted from its contemplation, execution, and results.

2. He made the atonement for the benefit of the universe. All holy beings are, and must be, benefited by it, from its very nature, as it gives them a higher knowledge of God than ever they had before, or ever could have gained in any other way. The atonement is the greatest work that he could have wrought for them, the most blessed and excellent, and benevolent thing he could have done for them. For this reason, angels are described as desiring to look into the atonement. The inhabitants of heaven are represented as being deeply interested in the work of atonement, and those displays of the character of God that are made in it. The atonement is then no doubt one of the greatest blessings that ever God conferred upon the universe of holy beings.

3. The atonement was made for the benefit particularly of the inhabitants of this world, from its very nature, as it is calculated to benefit all the inhabitants of this world; as it is a most stupendous revelation of God to man. Its nature is adapted to benefit all mankind. All mankind can be pardoned, if they are rightly affected and brought to repentance by it, as well as any part of mankind.

4. All do certainly receive many blessings on account of it. It is probable that, but for the atonement, none of our race, except the first human pair, would ever have had an existence.

5. All the blessings which mankind enjoy, are conferred on them on account of the atonement of Christ; that is, God could not consistently wait on sinners, and bless, and do all that the nature of the case admits, to save them, were it not for the fact of atonement.

6. That it was made for all mankind, is evident from the fact that it is offered to all indiscriminately.

7. Sinners are universally condemned for not receiving it.

8. If the atonement is not intended for all mankind, it is impossible for us not to regard God as insincere, in making them the offer of salvation through the atonement.

9. If the atonement was made only for a part, no man can know whether he has a right to embrace it, until by a direct revelation God has made known to him that he is one of that part.

10. If ministers do not believe that it was made for all men, they cannot heartily and honestly press its acceptance upon any

individual, or congregation in the world; for they cannot assure any individual, or congregation, that there is any atonement for him or them, any more than there is for Satan.

If to this it should be replied, that for fallen angels no atonement had been made, but for some men an atonement has been made, so that it may be true of any individual that it was made for him, and if he will truly believe, he will thereby have the fact revealed, that it was, in fact, made for him; I reply, What is a sinner to believe, as a condition of salvation? Is it merely that an atonement was made for somebody? Is this saving faith? Must he not embrace it, and personally and individually commit himself to it, and to Christ?—trust in it as made for him? But how is he authorized to do this upon the supposition that the atonement was made for some men only, and perhaps for him? Is it saving faith to believe that it was possibly made for him, and by believing this possibility, will he thereby gain the evidence that it was, in fact, made for him? No, he must have the word of God for it, that it was made for him. Nothing else can warrant the casting of his soul upon it. How then is "he truly to believe," or trust in the atonement, until he has the evidence, not merely that it possibly may have been, but that it actually was made for him? The mere possibility that an atonement has been made for an individual, is no ground of saving faith. What is he to believe? Why, that of which he has proof. But the supposition is, that he has proof only that it is possible that the atonement was made for him. He has a right, then, to believe it possible that Christ died for him. And is this saving faith? No, it is not. What advantage, then, has he over Satan in this respect. Satan knows that the atonement was not made for him; the sinner upon the supposition knows that, possibly, it may have been made for him; but the latter has really no more ground for trust and reliance than the former. He might hope, but he could not rationally believe.

But upon this subject of the extent of the atonement, let the Bible speak for itself: "The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world." "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world, to condemn the world; but that the world through him might be saved." "And said unto the woman, Now we believe, not because of thy saying; for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world."—John 1:29; 3:16,17; 4:42. "Therefore, as by the offence of one, judgment came upon all men to condemnation; even so, by the righteousness of one, the free gift came upon all men unto justification of life."—Rom. 5:18. "For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: and that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again."—II Cor. 5:14,15, "Who gave himself a ransom for all, to be testified in due time."

"For therefore we both labor and suffer reproach, because we trust in the living God, who is the Saviour of all men, especially of those that believe."—I Tim. 2:6; 4:10. "And he is the propitiation for our sins; and not for ours only, but also for the sins of the whole world."—I John 2:2.

That the atonement is sufficient for all men, and, in that sense, general, as opposed to particular, is also evident from the fact, that the invitations and promises of the gospel are addressed to all men, and all are freely offered salvation through Christ. "Look unto me, and be ye saved, all the ends of the earth: for I am God and there is none else." "Ho! every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat; yea, come, buy wine and milk without money and without price. Wherefore do ye spend money for that which is not bread, and your labor for that which satisfieth not? Hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness. Incline your ear, and come unto me; hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David."—Isa. :22; :1-3. "Come unto me all ye that are weary and heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." "Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner; my oxen and my fatlings are killed, and all things are ready; come unto the marriage."—Matt. 11:28-30; 22:4. "And sent his servant at supper time to say to them that were bidden, Come, for all things are now ready."—Luke 14:17. "In the last day, the great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink."—John 7:37. "Behold, I stand at the door, and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely."—Rev. 3:20; 22:17.

Again; I infer that the atonement was made, and is sufficient for all men, from the fact that God not only invites all, but expostulates with them for not accepting his invitations. "Wisdom crieth without; she uttereth her voice in the streets: she crieth in the chief place of concourse, in the openings of the gates; in the city she uttereth her words, saying, How long ye simple ones, will ye love simplicity? and the scorers delight in their scorning, and fools hate knowledge? Turn you at my reproof: behold I will pour out my Spirit unto you, I will make known my words unto you."—Prov. 1:20-23. "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be white as snow, though they be red like crimson, they shall be as wool."—Isaiah 1:18. "Thus saith the Lord, thy Redeemer, the Holy One of Israel, I am the Lord thy God which teacheth thee to profit, which leadeth thee by

the way that thou shouldest go. Oh that thou hadst hearkened to my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea."—Isaiah 17:18.

"Say unto them, as I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live; turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?"—Ezek. 33:11. "Hear ye now what the Lord saith; Arise, contend thou before the mountains, and let the hills hear thy voice. Hear ye, O mountains, the Lord's controversy, and ye strong foundations of the earth; for the Lord hath a controversy with his people, and he will plead with Israel. O my people, what have I done unto thee? and wherein have I wearied thee? testify against me."—Michh. 6:1-3. "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" Matt. 23:37.

Again: the same inference is forced upon us by the fact that God complains of sinners for rejecting his overtures of mercy: "Because I have called, and ye refused; I have stretched out my hand, and no man regarded."—Prov. 1:24. "But they refused to hearken, and pulled away the shoulder, and stopped their ears, that they should not hear. Yea, they made their hearts as an adamant stone, lest they should hear the law, and words which the Lord of hosts hath sent in his Spirit by the former prophets: therefore came a great wrath from the Lord of hosts. Therefore it is come to pass; that as he cried and they would not hear; so they cried, and I would not hear, saith the Lord of hosts."—Zechariah 7:11, 12, 13. "The kingdom of heaven is like unto a certain king which made a marriage for his son. And sent forth his servant to call them that were bidden to the wedding: and they would not come. Again, he sent forth other servants, saying, Tell them which are bidden, Behold I have prepared my dinner; my oxen and my fatlings are killed, and all things are ready; come unto the marriage. But they made light of it, and went their ways, one to his farm another to his merchandise; and the remnant took his servants, and treated them spitefully, and slew them."—Matt. 22:2, 3, 4, 5, 6. "And sent his servant at supper-time to say to them that were bidden, Come; for all things are now ready. And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused. And another said, I have married a wife; and therefore I cannot come."—Luke 14:17, 18, 19, 20. "And ye will not come to me, that ye might have life."—John 5:40. "Ye stiff-necked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye."—Acts 7:51. "And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled, and answered, Go thy way for this time; when I have a convenient season I will call for thee."—Acts 24:25.

—Concluded next issue, with, OBJECTIONS ANSWERED.

SOME CURRENT VIEWS OF THE PRESENT RELIGIOUS REVIVAL IN AMERICA

The sub-Christian nature of Christian discipleship within Protestantism, as a whole, and the declension of religious life in the nation as well has brought to sharp focus in a number of recent evaluations. As noticed in Newsweek Magazine, Feb. 3, 1958, Bishop Reed of the Michigan Area Methodist Church describes the state of American Christianity as follows:

"Frankly, we have little evidence of repentance and a change of thinking and acting in the present so-called religious awakening. . . We have witnessed the unholy spectacle of an increasing interest in religion paralleled with an increasing growth in immorality. . .

Religion has been made very popular by a success philosophy of our Gospel. It says if you think right, you will be healthy and wealthy and wise. It is difficult to make this deduction from the teaching of Jesus. . . Another (problem) has to do with the respectability in which the Church is held. . . Jesus warned his disciples to be ware when men spoke well of them. The Church has been at its best under persecution. A third failure is the fact that the Church. . . has not been distinguished by its attack upon great social issues which involve the welfare of humanity."

In United Evangelical Action, January 1, 1958, James Murch writes:—"America's brief period of 'religious renaissance' seems to be waning. For several years most of us were encouraged to believe that there was a great turning to God. Religious statistics zoomed to an all-time high and the churches were crowded. Now it is becoming increasingly evident that this was no revival with accompanying humbling of spirit, repentance from sin and transformation of life.

"It is becoming quite clear that the superficial 'turning to God' of the past few years is no match for the scientism, materialism, commercialism and paganism that are gnawing at America's vitals. Many churches are filled with worldliness and their pulpits 'tickle the ears' of people with an emasculated gospel concern-

ed primarily with 'pie here and now.' "

In the same publication and issue E.R. Bertermann suggests the following:— ". . . During the first days of September the National Council of Churches issued its 1958 Yearbook of American Churches. It reported that church membership of all faiths soared to 103,224,954—a three percent gain in 1957 nearly twice that of the estimated 1.7% population increase for the year.

"This means that 62% of Americans of all ages are members of a church or synagogue. . . Sunday School enrollment was reported at 34,904,033, a 2½% increase.

". . . While we praise God for these startling advances. . . we dare not lose sight of the fact that membership in any kind of church. . . does not yet guarantee a stalwart adherence to the 'faith once delivered unto the saints.' Even wealth and highly respected church bodies have drifted far from the foundation principles of Holy Scripture upon which they were founded centuries ago by stalwart God-fearing pioneers. . .

"A survey (North American Conference on Faith and Order). . . confirmed the suspicion of church leaders that there is comparatively little relationship today between a man's denominational affiliation and his doctrinal beliefs. . . the researchers reported. . . the 'least agreement' was recorded on descriptions of the Bible. 21% of the clergy and 22% of the laymen considered it the 'infallible, verbally inspired Word of God . . . we have been humiliated by Sputnik but not humbled by our sin; frightened, but not fearful of the final judgment. We have scurried back to laboratories and launching pads, but not to the Lord. . ."

W. C. Maris in his excellent article "Culture Christianity" appearing in THE CHRISTIAN MINISTER, September, 1957, continues in a similar vein:

D. D. Moberg, sociologist in Bethel College and Seminary in St. Paul, Minnesota, recently reported a study that showed that the larger majority of people joining Protestant churches do so for cultural rather than for religious reasons. Of people interviewed who had recently joined a Protestant church, less than one fourth of them gave sacred reasons for uniting. Moberg

defined "sacred reasons" as "an inner religious experience" and other "spiritual motivations."

Arnold H. Lowe, pastor of the Westminster Presbyterian Church in Minneapolis, Minnesota, shows that it is too easy to be a "Christian."

Anyone may call himself a Christian today. Anyone may lay claim to the name of our Master. It is more difficult to call oneself a Mason, or a member of the American Bar Association, or the American College of Surgeons, or a Junior Leaguer, or a Son or Daughter of the American Revolution than to call oneself a Christian. There is no easier name to secure. It was not always so. There was a time when it was costly. There was a time when it was perilous.

The overwhelming crime wave resulting from the Laodocian conditions just noted, plus the indifference to crime telecasts, crime boadcasts, crime comic strips, crime motion pictures and other crime breeders and promoters is reported by J. Edgar Hoover, as noticed further in Mr. Bertermann's article:

On Sept. 26, Doctor J. Edgar Hoover, head of the Federal Bureau of Investigation, issued his semi-annual crime report for the first half of the current year 1957. In summarizing his observations, Doctor declared :

"More major crimes occurred in the United States during the first half of 1957 than in any like period in the past. Police reports reflecting an 8.4% increase brought the national total of major crimes to 1,399,670 at the midyear point.

"By June 30, the estimated total criminal homicides and assaults, robberies, burglaries, and other thefts exceeded the average for the preceding five years by 24.4 per cent.

"Increases occurred in all crime classifications of the part I (Major) classes, and particularly noteworthy is the fact that robberies increased for the first time since 1954."

—From Herald of Truth, February, 1958.

REVIEW

Was I put here to be amused,
In every fleeting fancy;
To be deceived, infested, used
To everything that's chancy?

Was I put here to spend my time,
In ways and thoughts of evil;
Giving my life a rounding rhyme,
Obedient to the Devil?

Was I put here to spurn and jeer,
The way of life and glory;
Keeping my life and pathway clear,
Away from sacred story?

Was I put here to turn away,
From everything that holy;
To laugh at children of the day
The good, the kind, the lowly?

Was I put here to see and hear,
The things of trash and folly;
Racing along with cheer on cheer,
The downward darksome trolly?

Was I put here to joke and laugh
At vanity's on frothing;
Feeding on wicked filthy draff,
And in the end have nothing?

Was I put here to slip away,
The minutes hours and seconds;
And come at last to close of day,
Where lost soul's country beckons?

God made us like him pure and kind,
And when we sinned reclaimed us;
And Jesus came the lost to find,
He never harmed or blamed us!

And if we walk the narrow way,
And shun the path of danger;
We reach the land of perfect day,
No more a pilgrim stranger.

—J. I. Cover
Sonora, Calif.

BIBLE STUDY

- ZEPHANIAH -

The prophesy of Zephaniah took place during the reign of Josiah, king of Judah, approximately 630 B.C.

The first chapter tells of God's severe judgement upon Judah, and relates in detail many of their sins, and says God will surely punish them, that neither their silver nor their gold shall deliver them in that day. In Jerusalem they say in their heart, The Lord will not do good, neither will he do evil, but he says the great day of the Lord is near. Verse 2 says, "I will utterly consume all things off the land saith the Lord."

In chapter 2 the prophet exhorts repentance, "Seek ye the Lord, all ye meek of the earth, which have wrought his judgement; seek righteousness, seek meekness: it may be ye shall be hid in the day of the Lord's anger!" The balance of the chapter tells the fate of the Philistines, Moab, Ammon, Ethiopia, and Assyria.

The last chapter is reproving Jerusalem again, especially the leaders, telling how they corrupted their city and of their judgement. Then he tells how a remnant shall be saved "that will not do iniquity, nor speak lies; neither shall a deceitful tongue be found in their mouth: for they shall feed and lie down, and none shall make them afraid." He says he will turn to the people a pure language, that they may call upon the name of the Lord, to serve him with one consent. That will be a joyous time and he tells them to sing, rejoice, and be glad with all their heart.

QUESTIONS:

1. How does the first chapter show the abominations of the land before Josiah's reformation?
2. What proof is there in this book that Nahum's prophecy against Nineveh had not been fulfilled in the early part of Josiah's reign?
3. What is the meaning of the latter part of verse 20 in chapter 3?

-Kenneth Martin
Nappanee, Indiana.

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"Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul." 1 Peter 2:11

STEPS INTO HEAVEN

This world to me, a desert is
Of sin and wickedness;
Where food and drink cannot be found
Throughout its barrenness.

My soul is wending up and down
These hills of sin and woe;
In search of rest, but none is found—
The way that sinners go.

I turn to God—my weary soul,
And find that long sought bread;
Here make my claim and title sure
In Christ the living head.

Let all the worldly pleasures die;
Let sin and groveling cease,
For wisdom's ways are pleasantness
And all her paths are peace.

The virgins wise, had lamps and oil,
And ready for the groom;
But the unwise and foolish ones
In anguish met their doom.

So with the sin atoning blood
And water pure and free;
I'll bathe my soul in righteousness
And live, O Lord for thee.

Behold! what glorious fields arise
Of pasture green and new;
How sweet these joys and scenes of light
Transforming to my view.

From faith to works I pass along
The Christian's "Narrow Way,"
In view of an immortal crown
I humbly will obey.

To thee, O Lord, I daily look
For grace to conquer sin,
That when to heaven's gate I come
With joy may enter in.

—Oliver L. Cover, Nov. 28, 1895.

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ATTITUDES OF GOOD AND EVIL MEN TOWARD GOD TYPIFIED IN CAIN AND ABEL

Cain and Abel were the first two sons of Adam and Eve. Cain was the first human being to be born into the world and he was also the first person to shed human blood. Abel was their second son. He was the first righteous man and the first human being to die. Thus the first death in the human family was a violent one and at the hands of a hateful brother. In I John 3:12, Cain is said to be "of that wicked one who slew his brother; and wherefore slew he him? because his own works were evil and his brother's good."

All we know of these two brothers is recorded in a few brief passages of Scripture in the Old and New Testaments. Yet in those few passages their opposite characters are clearly revealed, and are typical of the characters of all good and evil men of all time: Cain of the ungodly and Abel of the righteous.

While these two men's attitudes toward God are typical of that of all men since that time, in them also is revealed God's impartial benevolence to all men both good and evil, and his right of choice and election for the benefit of all who will be redeemed.

Cain and Abel were born after their parents were expelled from the Garden of Eden, and, therefore, had no personal participation in the original transgression. And there is no indication that either of them had ever committed any personal trespass against God; but their characters and attitudes toward God were vastly different. Apparently Cain had as much opportunity to serve God acceptably as Abel did; and God was not arbitrary in accepting Abel and his offering and refusing Cain. Their characters were undoubtedly known to God before they brought their offerings, but their manners of offering revealed it openly.

God's righteousness was fully vindicated in that after Cain's attitude was revealed He graciously sought to correct him and gave him opportunity to repent, and warned him of the consequences if he refused to do so. "If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door." The latter part of this verse seems to say that if Cain would conduct himself righteously he would have the lordship over his brother. But he had a proud spirit like "that wicked one" who fathered it, and he would not receive correction—even from God.

His attitude is wholly typical of all impenitent sinners of all time, and is therefore a lesson that is applicable in our time. It is the difference between the righteous and the unrighteous. The righteous will receive instruction and be corrected; but the ungodly will not. This was the difference between Saul and David. David's sin appears to have been as bad or worse than that of Saul, but, when confronted with it, he frankly confessed and threw himself on God's mercy and saving power, but Saul would not receive correction.

Cain's fall was not because of Abel and his offering, but because his own inward attitude toward God was not right. Had he been of the right spirit he would have received correction. He did not bring the right offering in view of what would be required by the justice of God for the forgiveness of sins. His offering was not of faith, nor was it sacrificial, which seems to indicate that he did not regard the seriousness nor the consequences of his parent's sin. He may have considered the penalty which God layed upon them as unjust, and resented it. Certain it is that he did not regard God's prerogative to choose the offering that was acceptable to him, nor did he regard God's right to correct him; neither did he regard the penalty for his own sin as being just, for he said, "My punishment is greater than I can bear."

It was not possible for God to yield to Cain and be just to himself and to all fallen humanity to whom he had promised redemption. This shows how impossible it is for God to compromise with Satan. There is no middle

ground; both positions are absolute. It is total warfare waged by Satan against the Sovereignty of God. How all men ought to receive this lesson, and banish from their hearts immediately the first indication of this satanic pride.

There is little reason to believe that Cain did not know within his heart that he was wrong after God spoke to him, but because of pride he would not admit it. His impenitence made him resentful toward God who told him of his wrong, and jealous and hateful of his innocent brother and moved him to slay him. This is the attitude of all impenitent sinners: Because of pride they will not obey nor be instructed in righteousness. Disobedience brings condemnation, and condemnation brings resentment toward God and his laws. And in an effort to escape the guilt and condemnation, they refuse to admit that it is sin to disobey God's laws, and charge that his punishment for sin is unjust. The law of God says, "The soul that sinneth it shall die." but the disobedient say, "It is unjust and more than man can bear; Ye shall not surely die."

If Cain did not acknowledge the sin of his parents, then he could not see the need for a sacrificial offering; and, therefore, he did not offer for sin, but only to present himself and his accomplishments to God for acceptance and justification.

But Abel's attitude was different; his offering was by faith, and was undoubtedly related to the fall and the promised Redeemer. He seemed to contemplate the tragic results of sin and understood in some way that it would require a substitutional death to atone for sin. Therefore it is said in Heb. 11:4, "By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh." In Matt. 23:35 Jesus declares that Abel was righteous, and warns those rulers of his own nation who were about to kill him, as Cain did Abel, that in so doing they would share in the guilt of the blood of "righteous Abel." "If I had not done among them the works which none other man did, they had not had sin:

but now have they both seen and hated both me and my Father. But this cometh to pass, that the word might be fulfilled that is written in their law, They hated me without a cause." John 15:24,25.

Again in Matt. 21:32, he said, "John came unto you in the way of righteousness and ye believed him not: but the publicans and harlots believed him: and ye, when ye had seen it, repented not afterward, that ye might believe him." This was the sin of Cain: he repented not after he was apprised of his error. "Therefore to him that knoweth to good and doeth it not; it is sin."

It seems possible that Abel may have thought to make an atonement for the sin of his parents and offered a lamb in token of his recognition of the need for an atonement. Whatever the motive we know that it was offered in faith, and it resulted in the shedding of his own innocent blood because of his faith. And so both the blood of Abel's lamb and his own blood was typical of the blood of Christ, "The Lamb of God that taketh away the sin of the world."

"But ye are come . . . to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel." Heb. 12:24. Abel's sacrifice won for him the testimony of God that he was righteous. But Neither the blood of his lamb nor his own innocent blood could take away sins, but the blood of Jesus the mediator of the new covenant was shed for the remission of sins; for when he gave the cup of the New Testament to the apostles in the upper room, he said to them, "For this is my blood of the new testament (covenant), which is shed for many for the remission of sins."

This Jesus is the Christ "that loved us, and washed us from our sins in his own blood," who has said, "I am the root and the offspring of David, and the bright and morning star. And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take of the water of life freely. He that testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus." —D.F.W.

LEAVEN

By Joseph I. Cover

The kingdom of heaven is like unto leaven which a woman took and hid in three measures of meal till the whole was leavened. Matthew 13:33.

And again he said: whereunto shall I liken the kingdom of God? It is like leaven which a woman took and hid in three measures of meal till the whole was leavened. Luke 13:20,21.

Ye shall bring out of your habitations two wave loaves of two tenth deals; they shall be of fine flour; they shall be baked with leaven; they are the first fruits unto the Lord. Lev. 23:17.

Jesus taught the people by many parables taking a natural condition or circumstance to illustrate his teaching or doctrine, and workings of God's kingdom, its powers, and virtues. Nowhere do I find where God says "the kingdom of heaven is likened unto" that he refers entirely to the power of evil. Many times does he teach his power and working against evil power and people; and for the benefit of his kingdom and children who have yielded their lives to his will. I believe that these references quoted here in Matthew 13:33 and Luke 13:20,21 where Jesus uses leaven or yeast to illustrate the kingdom of God, it shows a good work to the glory of God. Not all of the parable need to apply in every particular to the lesson he teaches. So in the parables of leaven the lesson of teaching is that leaven or yeast affects the 3 measures of meal till the whole is leavened. Whereas "For the kingdom of God is not meat and drink; but righteousness and peace, and joy in the Holy Ghost. In obedience to God's Word, the heart of man is prepared for the Holy Spirit to enter into man in secret, and brings to pass an evident result and progressive work that suffuses and changes the whole being of body, soul, and spirit. If we understand these parables of the leaven to show the work of God in each individual Christian we might conclude that the "three measures of meal" to mean, body,

soul, and spirit of each Christian. The Holy Spirit does work a complete change in each Christians life, so that righteousness and peace, and joy in the Holy Ghost is the manifest result, and in each life be fulfilled these words, "And the very God of peace sanctify you wholly; and I pray God your whole spirit, and soul, and body be preserved blameless unto the coming of our Lord Jesus Christ". This foreshadows the final glorious condition of each Christian joined together in one loaf of believers under the Gospel dispensation.

We refer now to the verse in Lev. 23:17 already quoted. Two loaves here are stated to be offered to the Lord at Pentecost time (how significant!) each year under the Old Testament. These loaves to be leavened, and offered with seven lambs, a young bullock, and two rams; an offering of first fruits unto the Lord. Two loaves of leavened bread could have the same meaning and type of the redeemed of God from the old and new Testament times offered to God in perfection of final growth and finished work of the Holy Spirits moving. We believe a harmony of God's working is established by both figures of leavened and unleavened bread. Much is told in the Old Testament of unleavened bread they were to partake of in remembrance of their passing out of Egypt in haste, when they had not time to add leaven to the dough in their kneading troughs. Ex. 12:39. Unleavened bread in one sense denotes bread being baked without change. So in comparison with leavened bread as Jesus uses it showing lack of change or growth; even as leavened bread shows, growth change, and elevation. The unleavened bread WE partake of at communion is in a different figure and likeness in its reality to us—The unleavened bread of sincerity and truth. I Cor. 5: 8 the preparation God has for us to partake of (his word) and also in remembrance of his broken body and spilt blood. I Cor. 11:24,25. FOOD indeed FOR body, soul, and spirit! Notice carefully in I Cor. 5 the old leaven refers to fornication, also there is a leaven of Malice, and a leaven of wickedness. Jesus speaks of the leaven of hypocrisy, and the leaven of Herod. (cruelty). This whole ungodly catalog of evil, five

kinds of leaven;—evil conditions that can grow and spread until it can fill the whole individual damning to death and destruction. Paul says "Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover was sacrificed for us." I Cor. 5:7. We must be free from all these varieties of leaven—new lump "For we being many are one bread, and one body: for we are all partakers of that one bread I Cor. 10:17 an unleavened lump—one loaf then the good leaven the Holy Spirit can work in us till every Christian being "filled with the Spririt" Eph. 5:18 and have the fruits of the Spririt, righteousness, and peace, and joy in the Holy Ghost.

In revelations seventh chapter we see two classes of the redeemed. Is it the two loaves Ex. 23:17 pre-figures?

Coming to the inner man,
Working day and night;
Holy Spirit dwells within,
Labors for the right.

Heart be cleansed of wickedness,
Growing in his love;
Changeing to the perfect state,
Help comes from above.

Little do we know or see,
Of these hidden powers;
Knowing God works powerfully,
Minutes, days and hours.

Longing for the blessed life,
Yearning for the good;
Lives are hid with Christ in God,
Taking heavenly food.

Giving more our lives to God,
Brighter is the way;
Helping others on the road,
Unto perfect day.

God is gracious to his own,
Hears their every call:
Guides them to the great white throne,
Keeps them lest they fall.

Not a part, but true the whole,
Purified and clean;
Righteousness, and peace and joy,
Can be felt and seen.

Evil ways, and sin must go;
Virtues have control,
Work of grace sure changes men,
Purifies the soul.

Of the loaf of kingdom come,
Pure unto the Lord;
Life begun and ever on,
Trusting in his word.

May we overcome at last,
Spiit—leavened, true;
Enter into rest and joy,
Life begins anew!

—Star Route, Box 1160
Sonora, California.

SUPERFICIAL BELIEVISM

Sometime the true history of the present church period will be written. It may not be until the hour when the records are opened in heaven that all the facts will be revealed.

That hour, of course, will divulge most clearly the state of things which prevailed in our own apostate generation. What comes to light could amaze even the saints in heaven. Most startling of all may be that some of the doctrines most vigorously proclaimed in the ranks of the supposedly orthodox will be numbered among the most dangerous heresies ever to stain the pages of church history.

When error has been accepted as truth by the masses, it is not too likely that it will be readily or easily eradicated. False doctrine creeps in unawares. It has always been so. The subtlety of error is that it appears so very close to the truth. Only the few who have lived with the Word of God and under the strict guidance of the Holy Spirit have ever detected wherein the error lies. To come out boldly against these false but popular teachings, once they are established, is to

bring oneself under condemnation. Often it means that one is branded as a fanatic. To all of this church history testifies most eloquently.

Let it now be made plain. I am not referring to the obviously heretical doctrines of the numerous modern cults. Neither am I alluding to the far departures from truth as found among the liberal theologians. I am speaking of a teaching which has had wide and enthusiastic acceptance in our own evangelical ranks, a teaching which is being confidently proclaimed as the message of the hour. In particular I refer to that most popular of doctrines which I shall term "superficial believism."

From the plain teachings of God's Word, there is no doubt that eternal souls pass from death unto life through a living faith in Jesus Christ. But ever and always this faith must be preceded by genuine repentance. Paul the apostle had but one message for Jews and Gentiles alike wherever he proclaimed the Gospel of grace. That message he summed up completely before King Agrippa. Said Paul: "O king Agrippa, I was not disobedient unto the heavenly vision: but shewed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judaea, and then to the Gentiles that they should repent and turn to God, and do works meet for repentance"(Acts 26:19,20).

This is the message which that God-appointed man preached in establishing all of the New Testament churches. And he boldly claimed that he received this message "by the revelation of Jesus Christ." He did not get it from men. Gal. 1:11,12. Repentance ever precedes faith in New Testament doctrine, and there is not faith born into hearts apart from a repentance which is genuine in the sight of God who knows all hearts. The Pauline teaching further demanded "works meet for repentance." This was an external evidence that the sorrow for sin and complete turning from sin were a factual inner reality. Here was the visible and public testimony to a transformed life.

True Biblical teaching on repentance has been practically abandoned in this day of superficial

believism. It remains as a conviction only with the small minority. Not only has the doctrine come into disrepute, but the type of preaching which the Spirit of God could use to produce repentance is seldom heard from the modern pulpit. Hence in our modern orthodox ranks, cold-hearted and dry-eyed sinners are sweetly exhorted to "accept Jesus as their Saviour," without so much as being told that they must thoroughly repent and completely forsake all known sin. They are but to "believe"; and what is meant by believing is enveloped in a thick mist of theological obscurities.

What, then, are they to believe? Not long ago a prominent radio preacher, heard from coast to coast, lifted a New Testament passage nearly from its context, misapplied it, and then cried out: "If you believe what this verse says, you are saved right now; I say, you are saved right now." The verse was: "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved" (Rom. 10:9). This particular belief to which the radio listeners were exhorted was actually nothing more or less than an intellectual assent to historical fact. Such is schoolroom knowledge and not a living faith in God's Son. Such is the concept of faith in our generation.

This effort to convince people they are saved, when they have not met and will not meet the conditions for salvation, is the order of the hour. Popular evangelists must get the crowds and fill the altars to create the illusion of success. If they fail in this, their reputation fades and the calls to minister cease to come their way. Popular radio preachers must have sensational mail to read, or they will receive no financial support to carry the unceasing burden of huge radio bills. The pulpit man who is the idol of the many knows he must begot crowds and converts or his sun will quickly set. The gullible public gives its dollars to the man who can make the most astounding claims of success in hawking the Gospel. It has never been popular to preach the whole truth,

This matter of believing on the Lord Jesus Christ

is not so easy as it sounds. Take, for instance, the simple statement of the Apostle John: "Whosoever believeth that Jesus is the Christ is begotten of God" (I John 5:1, ASV). The word which is translated "believeth," as used here and in its various constructions throughout the New Testament, means "to believe a person to be true; to place trust in them, to rely on them; to commit oneself to them; cast oneself upon them; entrust oneself to them" (Souter's Lexicon).

It is a far, far cry from merely accepting with the intellect the historical fact—that Christ died for sinners and rose again for their justification—to this inborn reality of faith that produces the kind of believing here defined. Any other theory of faith can be dogmatically declared to be wholly superficial. Salvation comes to the sinning one when he under the convicting power of the Holy Spirit repents and forsakes sin. He then casts himself totally on Christ as his only hope. It is absolute committal. And such alone is true believing.

We repeat that such faith can never be inspired until repentance is complete. God is the one to be satisfied, and God knows our hearts. In variably the act of believing is revealed in the New Testament as something we do which is consistent and continuous. The Greek tenses which are used to declare the believing process undeniably certify that this is so. We read literally in I John 5:5, "Who is he that keeps on overcoming the world, but he that keeps on believing that Jesus is the Son of God?" Such a life of constant faith naturally demands unfailing obedience to the will of God.

In such individuals the transforming work of the Holy Spirit is real and complete. They are truly begotten of God, and to this the Comforter witnesses. "And it is the Spirit that beareth witness, because the Spirit is truth" (I John 5:6). He is the One who alone has right to witness to the believing heart the fact of the miracle of the new birth. God has never delegated to any human being this divine prerogative. These Spirit-born Christians are overcoming the world,

the flesh, and the devil. Not sometimes, by mere effort; but consistently by the indwelling power of Christ. The Spirit's witness is the abiding assurance within; the overcoming life is the evidence without.

It is nothing short of pitiful to witness the sincere ones among the adherents of modern superficial believism try in their own weakness to live the overcoming life. Vainly, and sometimes defiantly, they attempt to cling to what they have been told. "Just believe" was the instruction of the experts; so they struggle to believe that which somehow they know is not quite right. Neither God nor their own lives are witness to any supernatural transformation; so they struggle on or turn back to the old ways in hopeless frustration.

The end of the trail will reveal untold thousands of people who were the hapless victims of this erroneous teaching. They were so near to truth by the standards of present-day perverted doctrine, yet so far away from the plain teaching of the Word of God. These became the unfortunate victims of this doctrine of death.—The Alliance Weekly.

From Gospel Herald, 1957.

THE SIMPLE LIFE

There is a charm about the life of Jesus that is irresistible. This is because he truly lived the spiritual life and revealed the nature of God. The simple life is in essence the spiritual life. The simple life comes from a right heart attitude. It means putting the kingdom of God first as Jesus did. Are we taking the teaching and example of Jesus seriously on this point? Read carefully Matt. 6:19-34, the best exposition of the simple life.

It is needless to say that the general tenor of this world is antagonistic to the principles of simple spiritual living. A large number of Jesus' present-day followers even do not hesitate to state emphatically that at this point his teachings are impractical. A proponent of the simple life may say: "Put first

things first—sacrifice, love, service—the markings of the kingdom of God. The world will laugh back: "Eat, drink and be merry, for tomorrow you may die", and, "One world at a time, please." Again, the simple life advocate may say: "Trust God, he will take care of you." To the man of this world that is altogether too naive and he will reply: "Better take no chances, buy bank notes and play safety first." Here we have two distinctly opposite ways of thinking. The simple life must be lived in a world hostile to its spirit.

Our present age is one of unprecedented luxury and extravagance. A luxury is anything—it may be a radio or a set of silverware—that ministers to comfort or pleasure, but is not necessary to life and subsistence. The application of scientific discoveries to everyday needs has given us literally a deluge of luxuries. Our possession of a continent rich in natural resources and of a wealth hitherto unknown to any other people in all history has made us extravagant, and it is to be feared, forgetful of our stewardship. The old Anglo-Saxon virtues of thrift and frugality have largely disappeared from among us. Some one has estimated that the American people use only fifteen per cent of the wearing quality of their clothes. Stuart Chase has estimated that we spend approximately twenty one billions of dollars annually—almost one-fourth of our national income—on luxuries and amusements. Who among us is guiltless? And all this in a world where Jesus taught the simple life and where men, women and children are being stunted mentally and spiritually, for want of the bare essentials of life!

As relates to this doctrine, a Christian must be one who like Jesus puts kingdom interests first; he must be one whose trust is supremely centered in God. To all such this question inevitably arises: How can I live in a skeptical age, immersed in luxuries and nurtured in extravagance, and still be true to the Spirit of Christ? That is the real problem involved in the doctrine of the simple life. Jesus called men to self-sacrifice and cross-bearing. Luxury invites men to comfort and pleasure. Jesus called men to live

a humble, simple life. Extravagance invites men to make a display and get ahead of their neighbors. Whom shall we follow? Can a Christian be true to the Spirit of Christ and surround himself with more conveniences than necessary to maintain his highest personal efficiency? Can a Christian be true to the Spirit of Christ and enter an automobile or big dinner race with his neighbors? Just how much can a Christian spend on himself?

Jesus calls us to live the simple life. Shall we try to escape it? Jesus warned us of the vitiating effect of luxury on a man's soul. Shall we disregard his council? Jesus in no uncertain terms stated the conditions of discipleship. Shall we release our hand from the plow and look back?

"No, follow we must amid sun or shade,
Our faith to complete,
Journeying even where no path is made—
Save by his feet."

Sherwood Eddy, wealthy missionary and peace worker, a few years ago moved out of a comfortable New York suburban apartment having a rental value of \$200 a month into an apartment which rents for \$39.24 a month, following an initial payment of one-tenth of the cost of the house. He had money and could easily afford financially the privileges of the more comfortable apartment, but he discovered he could not afford it spiritually.

The simple life has long been a cherished doctrine of the Church. The opportunity is at hand in this age of complexity and extravagance for our church to make a splendid contribution to the spiritual life of America and of the world through a proper emphasis on this doctrine. I know of nothing that is more needed. The way is not to legislate, but to live, to teach and to preach the simple life—putting kingdom interests and trust in the Father first—until its superiority and true beauty may become manifest to all. Here is a work for each of us, the minister and the layman, the old and the young.

—A selection from Bible Monitor, 1956.

COMMUNION MEETING NOTICE

The members of the Old Brethren Church, Salida, Calif., expect—the Lord willing—to hold a communion meeting November 1st, beginning at 10 o'clock A.M.

A hearty invitation is given to all of like precious faith. —Christie R. Cover.

HEZEKIAH'S TEST

Read II Chron. 32:31 etc. If you were to turn to Isaiah 39 you will find that the King of Babylon sent ambassadors to Hezekiah, and it was at a time when Hezekiah was sick. There are two great danger points in the life of a child of God . . . when he is sick and when he begins to get old. He gets very soft when he gets sick and all he needs is a little bit of pitying, and when he gets on his feet he has "changed his mind" about certain things. Just here when the king of Babylon sent presents and his deepest sympathies, and well wishes for a speedy recovery, is the point when God left Hezekiah to see what he would do, and to try him. What did he do? The ambassadors came, desiring to see the prosperity of the house and Hezekiah showed them all. . . He failed. There are things connected with God's Assembly that never should get outside of it. The enemies of the Lord are ever on the alert and the devil is always ready to take those things up and use them. Hezekiah failed right here when he made known to the enemies of God things that were inside of God's place. Hezekiah's colors didn't stand like Abraham's—he failed. Let us remember that God's Assembly is a place that belongs to Christ. There are things inside of it, and I don't mean wrong things, but things that should never get outside to the unconverted. One writer thinks that when it says "Hezekiah was glad of them" that it suggests his readiness to enter some sort of an alliance with them, this being one of the purposes of their visit to him, if so, this would seem to give weight to the strong denunciation of Hezekiah's action by Isaiah. —Words In Season.

THE ATONEMENT

(Condensed from the lectures of C. G. Finney, 1848)

OBJECTION TO THE DOCTRINE OF ATONEMENT ANSWERED.

1. It is said, that the doctrine of atonement represents God as unmerciful. To this I answer,

(1.) This objection supposes that the atonement was demanded to satisfy retributive instead of public justice.

(2.) The atonement was the exhibition of a merciful disposition. It was because God was disposed to pardon that he consented to give his own Son to die as the substitute of sinners.

(3.) The atonement is infinitely the most illustrious exhibition of mercy ever made in the universe. The mere pardon of sin, as an act of sovereign mercy, could not have been compared, had it been possible, with the merciful disposition displayed in the atonement itself.

2. It is objected that the atonement is unnecessary.

The testimony of the world and of the consciences of all men are against this objection. This is universally attested by their expiatory sacrifices. These, as has been said, have been offered by nearly every nation of whose religious history we have any reliable account. This shows that human beings are universally conscious of being sinners, and under the government of a sin-hating God; that their intelligence demands either the punishment of sinners, or that a substitute should be offered to public justice; that they all have the idea that substitution is conceivable, and hence they offer their sacrifices as expiatory. A heathen philosopher can answer this objection, and rebuke the folly of him who makes it.

3. It is objected, that it is unjust to punish an innocent being instead of the guilty.

(1.) Yes, it would not only be unjust, but it is impossible with God to punish an innocent moral agent at all. Punishment implies guilt. An innocent being may suffer, but he cannot be punished. Christ voluntarily "suffered, the just for the unjust." He had a right to exercise this self-denial; and as it was by his own voluntary consent, no injustice was done to any one.

(2.) If he had no right to make an atonement, he had no right to consult and promote his own happiness and the happiness of others; for it is said that "for the joy that was set before him, he endured the cross, despising the shame."

4. It is objected that the doctrine of atonement is utterly incredible.

To this I have replied in a former lecture; but will here again state, that it would be utterly incredible upon any other supposition, than that God is love. But if God is love, as the Bible expressly affirms that he is, the work of atonement is just what might be expected of him, under the circumstances; and the doctrine of atonement is then the most reasonable doctrine

in the universe.

5. It is objected to the doctrine of atonement, that it is of a demoralizing tendency.

There is a broad distinction between the natural tendency of a thing, and such an abuse of a good thing as to make it the instrument of evil. The best things and doctrines may be, and often are, abused, and their natural tendency perverted. Although the doctrine of the atonement may be abused, yet its natural tendency is the direct opposite of demoralizing. Is the manifestation of infinitely disinterested love naturally calculated to beget enmity? Who does not know that the natural tendency of manifested love is to excite love in return? Those who have the most cordially believed in the atonement, have exhibited the purest morality that has ever been in this world; while the rejecters of the atonement, almost without exception, exhibit a loose morality. This is, as might be expected, from the very nature and moral influence of atonement.

6. To a GENERAL atonement, it is objected that the Bible represents Christ as laying down his life for his sheep, or for the elect only, and not for all mankind.

(1.) It does indeed represent Christ as laying down his life for his ship, and also for all mankind. I John 2:2.—"And he is the propitiation for our sins; and not for ours only, but also for the sins of the whole world." John 3:17.—"For God sent not his Son into the world to condemn the world; but that the world through him might be saved." Heb. 2:9.—"But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he, by the grace of God, should taste death for ever man."

(2.) Those who object to the general atonement, take substantially the same course to evade this doctrine, that Unitarians do to set aside the doctrine of the Trinity and the Divinity of Christ. They quote those passages that prove the unity of God and the humanity of Christ, and then take it for granted that they have disproved the doctrine of the Trinity and Christ's Divinity. The asserters of limited atonement, in like manner, quote those passages that prove that Christ died for the elect and for his saints, and then take it for granted that he died for none else. To the Unitarian, we reply, we admit the unity of God and the humanity of Christ, and the full meaning of those passages of scripture which you quote in proof of these doctrines; but we insist that this is not the whole truth, but that there are still other passages which prove the doctrine of the Trinity, and the Divinity of Christ. Just so to the asserters of limited atonement, we reply, we believe that Christ laid down his life for his sheep, as well as you; but we also believe that "he tasted death for every man." John 3:16.—"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

7. To the doctrine of general atonement it is objected, that

it would be folly in God to provide what he knew would be rejected; and that to suffer Christ to die for those who, he foresaw, would not repent, would be a useless expenditure of the blood and suffering of Christ.

(1.) This objection assumes that the atonement was a literal payment of a debt, which we have seen does not consist with the nature of the atonement.

(2.) If sinners do not accept it, in no view can the atonement be useless, as the great compassion of God, in providing an atonement and offering them mercy, will forever exalt his character, in the estimation of holy beings, greatly strengthen his government, and therefore benefit the whole universe.

(3.) If all men rejected the atonement, it would, nevertheless, be of infinite value to the universe, as the most glorious revelation of God that was ever made.

8. To the general atonement it is objected, that it implies universal salvation.

It would indeed imply this, upon the supposition that the atonement is the literal payment of a debt. It was upon this view of the atonement, that Universalism first took its stand. Universalists taking it for granted, that Christ had paid the debt of those for whom he died, and finding it fully revealed in the Bible that he died for all mankind, naturally, and if this were correct, properly, inferred the doctrine of universal salvation. But we have seen, that this is not the nature of atonement. Therefore, this inference falls to the ground.

9. It is objected that, if the atonement was not a payment of the debt of sinners, but general in its nature, as we have maintained, it secures the salvation of no one. It is true, that the atonement, of itself, does not secure the salvation of any one; but the promise and oath of God, that Christ shall have a seed to serve him, provide that security.—Concluded.

TO MOVE OUT ON FAITH BRINGS BLESSINGS

Zachaeus wanted to see Jesus and got him for a house guest, and salvation to his house.

Daniel would not eat the king's meat and became a great prophet.

Moses refused to be called the son of Pharaoh's daughter and became the leader of Israel.

Abraham took what was left and became heir of the world.

Cornelius gave alms and prayed and saw an angel of God and experienced the gift of the Holy Ghost.

Ruth loved her mother-in-law and her people and became the grandmother of King David.

Joseph kept his integrity and became ruler of Egypt.

Historical

THE BROTHERHOOD DIVIDED

In 1881-1882 a major division occurred in the Brethren Church, resulting in three distinct organizations known as the "Old Order" party, the Progressives, and the Conservatives. The Progressives and the Old Orders were the minority groups; and the most aggressive.

The tensions between these opposing parties were severe; but the conditions which forced them upon the Brotherhood were from without, and, as in all such revolutions and changes in societies of human beings, they were quietly and imperceptibly operating when the Brotherhood appeared to be in its most prosperous condition.

The causes for this major division in the Brethren Church began to take definite form in the decade from 1840 to 1850 and increased in intensity until by 1860 the mold was so surely cast that only by a full knowledge of what was taking place among them, and humble submission of all the parties involved to divine guidance, could the course have been changed which by that time was so surely set.

In Chronicles of The Brethren, Elder J. M. Kimmel (now deceased), who was a young man at the time, and a personal observer of the events that took place, in describing the movement, says:

As a body of Christian believers the Brethren were for many years a united and harmonious people. But little by little there grew up a diversity of sentiment upon various points of faith and practice which through agitation and controversy finally resolved the Brotherhood into three factions.

The first of the elements alluded to came to be known as the Old Order party which included those who held tenaciously to the long established order and practice of the Church. They viewed with alarm and grief the introduction of certain innovations which, they held, were unscriptural.

In direct opposition to the Old Order party was the Progressive element which advocated a more liberal and popular policy of church government, and contended for the innova-

tions which the Old Orders opposed. Between these two positions was the Conservative element, composed of all those who could not align themselves definitely with either of the other two elements and yet were in sympathy more or less with the views of one or the other, but generally assumed a compromising attitude upon the points at issue.

Floyd E. Mallot, in *Studies In Brethren History*, describing this same movement and some of the contributing causes, regards 1850 as a pivotal date and turning point in Brethren history, of which he says:

From 1800 to 1900 occurred the great geographical transformation of America. By 1910 the end of the frontier period was reached; there was no more free land. But meantime a still more significant project was under way: the change from a rural to an urban manner of living, from an agricultural to an industrial economy. The industrialization of America got well under way by about 1850. This date virtually coincides with the turning point in Brethren history. . . . Then the whole character of the entire society of which the Brethren were a part began to change. . . .

While in 1790 only 3% of the nation's population lived in America's six cities of 8,000 or more people, by 1860 sixteen and two thirds percent lived in cities. By 1950 hardly more than one sixth resided on farms and were bonafide farmers. There was change in economy, change in interest, change in direction, change in the whole manner of living, penetrating even into remote areas. The change was felt keenly by 1880. Brethren were not exempt from it. It is significant that the major crisis in the history of Dunkerism culminated in 1881-1883. The Brethren fell into a three-way division. The three resultant groups represented three predominant attitudes toward the rising American industrialism.

One was the emphatic rejection of the new techniques, modes, and manners of the era, insofar as the Church and the direct service of God were concerned. This led to the Old Order organization.

The other extreme was the enthusiastic adoption of the new techniques and the cry for change and progress; hence the Progressive Brethren.

The majority party came to be called "conservatives," although one wonders whether "moderates" or "middle-of-the-rovers" would not have been a more accurate designation. This group had the advantage of numbers, with both the inertia and the strength that numbers give, and it had the weakness of a poorly defined position. Many had not thought on the issue at all, and merely stayed with the majority party.

While the changing economy, just referred to, was exerting an influence upon the Church from without, important changes began to be made within which greatly influenced the events that finally resulted in the major division of 1881-1882. Requests began to be made to change the manner of conducting the "Annual Meeting" both as to time and organization.

Prior to 1850 there was no representative brotherhood organization or offices. There was no higher office in the Brotherhood than that of Elders of the local congregations. Brotherhood fellowship and unity of faith was preserved by close communication and personal visitations of the ministry and others from one congregation to another. The "conclusions" of the "Annual Meetings" was the responsibilities of the Elders with their local congregations to put into effect in the churches affected. If help was needed from without, elders from neighboring churches went to their assistance by invitation and consent of the church needing help.

This order prevailed in the Brotherhood until around the pivotal date of 1850 when it began to be exchanged for a more centralized representative organization of the Annual Meeting with executive committees having delegated authority over local congregations. This practice began in 1849. Thereafter increasing numbers of "committees" were sent by "Annual Meeting" to local churches each year until in the 32 years from 1849 to 1881, two hundred eighteen committees had been sent to nearly two hundred churches to "set them in order;" but their real mission was to bring them into conformity to the new order. In this respect it is significant to notice in the second paragraph of the minutes of 1848 that it is stated, "and though as fully represented as ever before, it is believed that only about one third of the churches had sent messengers." This shows the infancy of the Brotherhood ORGANIZATION at that time.

The relation of these events to the division that occurred in the 80s can be more clearly understood when we remember that until 1825 the total Brethren membership was estimated at not more than 1600; but by 1850 the great expansion into the West was well under way and the increase of membership and new churches was greatly accelerated until in 1860 they were estimated to be twenty thousand; and in 1881 nearly sixty thousand.

This sudden increase of membership from 1600 to 20,000 in thirty five years, and to 60,000 in the next twenty five years strongly indicates that the increase was so rapid that many new members and church leaders were probably not well indoctrinated in the former faith and customs of the Brethren, and when new churches were founded on the frontiers where other denominations were making even more rapid growth by methods not formerly approved by the Brethren Church; these new leaders adopted the organizational and evangelistic methods of those nearest to them, and, having gained control of the new Annual Meeting organization, they were in no mood to be hindered by the few Old Order brethren who could see the folly of some of their methods, but were too much in the minority, and awakened too late to be a moderating influence. —D.F.W.

ASSURANCE

The Lord is near whate'er betide,
For he is ever by our side;
And he will all our burdens share
When they are brought to him in prayer.

He is our Father kind and true,
And loving, gracious, faithful too;
He will e'en all our trials bless
And take away our strain and stress.

Our Father has great things in store
As brighter grows the way before;
So may we love him more and more,
As his great glories we adore.

His own beloved Son he gave
To us redeem, to bless, and save;
He for man's sin his life laid down
And he arose and gained the crown.

This Son will come to glory bright,
And break upon our eager sight;
He'll bring us to the mansions fair
To dwell with him forever there

—Selected.

BIBLE STUDY
HAGGAI

The foregoing studies in the minor Prophets brought us to the time of the Babylonian Exile. Israel and Judah passed away as independant states. The long years of the Exile have run their course, the edict of Cyrus has released the captives and they are now at liberty to return to their own land. They are urged to do so, to reestablish their national institutions and rebuild the Temple, the central fact of their religious life.

Haggai is the first of the three post-exile prophets. He returned to Jerusalem with Zerubbabel who conducted the first Expedition, but we have no knowledge of him apart from his prophecy and from the book of Ezra. These too books should be studied together. The Jews upon their return set up the alter of sacrifice and were at work on the foundations of the Temple when they were interrupted by their adversaries. For many years nothing was done. In 520 B. C., sixteen years after they were released by Cyrus, Haggai stirred them out of their indifference and the work on the Temple was resumed. Thus there is no difficulty in placing the time of Haggai's prophecy. Four months later he was joined in his prophetic labors by the prophet Zechariah.

In reading the book of Haggai we see that the people did not obey him until after the Lord brought a drought upon their land. After the drought Haggai spoke and the people began to work on the house of the Lord.

The restoration fulfills every prediction and promise of the prophets concerning that fact, and as truly will every prediction of the future return of the Jews to Palestine be fulfilled. The expedition of Zerubbabel to Jerusalem is the beginning of the last stage of their career that is to issue in the crowning fact of their selection from among the nations. It is the time of preparation for the coming of the world's Redeemer. And thus their religious institutions were established and centered in the temple, and for the next five centuries foreshowed the High Priest of the New Covenant, The Lamb of God.

—Gerald Martin, Goshen, Indiana.

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"Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul." 1 Peter 2:11

TOO BUSY

So busy this morning
I'll say a prayer quick;
Tonight I'll have time
To study and think.

Tonight I'm too tired
To study God's Word.
I'll wait till next week,
Then I'll worship the Lord.

Next week came too fast;
But it seems that I may
Have more time next month
To read and to pray.

Next month! Oh, yes
I just wonder why
My love for the Lord
Is about ready to die!

Years come and go
And it's plain to see
I've forgotten the Lord
Who died for me.

Dear friend of mine,
Don't you see Satan's trick?
Study God's Word,
Then stop and think.

Take time to be holy,
Read God's Word and pray;
There's no time to lose
Oh, do it today.

I pray, dear God,
Have mercy on me
I want to get busy
In service for Thee.
— Selected.

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ELECTION

FOR THEY ARE NOT ALL ISRAEL, WHICH ARE OF ISRAEL: NEITHER, BECAUSE THEY ARE THE SEED OF ABRAHAM, ARE THEY ALL CHILDREN: BUT IN ISAAC SHALL THY SEED BE CALLED. THAT IS, THEY WHICH ARE THE CHILDREN OF THE FLESH, THESE ARE NOT THE CHILDREN OF GOD: BUT THE CHILDREN OF THE PROMISE ARE COUNTED FOR THE SEED. FOR THIS IS THE WORD OF PROMISE, AT THIS TIME WILL I COME, AND SARAH SHALL HAVE A SON. (FOR THE CHILDREN BEING NOT YET BORN, NEITHER HAVING DONE ANY GOOD OR EVIL, THAT THE PURPOSE OF GOD ACCORDING TO ELECTION MIGHT STAND, NOT OF WORKS, BUT OF HIM THAT CALLETH;) IT WAS SAID UNTO HER, THE ELDER SHALL SERVE THE YOUNGER.

ROM., 9:6-12.

The Biblical use of the term ELECTION relates particularly to the heirs of God's promises of eternal life and the kingdom of God, which was purposed and promised before the world began. Matt. 25:34; Eph. 1:3-11; 3:9-11; Titus 1:2.

Election is God's choice of individuals to positions of favor, trust, and relationship to Him regarding these promises; as distinguished from the acquiring of them by some presumed seniority or human "birthrights," regardless of the character or fitness of the ones who may claim such rights. Election, then, is CHOICE as distinguished from SENIORITY.

The Bible begins with God, and represents Him as the Creator of all things including man. Any birthrights or seniority of the creature, therefore, would of necessity be subordinate to the rights of the Creator. God's great wisdom is attested to in Gen. 1:31, where it is said that he looked upon all his finished work, "and behold it was very good."

His love and goodness to man is shown in that he made him in His own likeness, and gave him dominion over all the earth and all of the other living creatures. And, further, He placed them in the beautiful garden of Eden, where was every tree that was pleasant to the sight and good for food. And the tree of LIFE was also in the midst of the garden. Thus demonstrating that

man was the highest order of earth's creation, with the capability of enjoying life, in a most pleasant environment, and intended to live forever.

The tree of knowledge of good and evil was also in the garden. There is nothing to indicate that it was evil, but it had characteristics of knowledge and responsibility that belonged only to God which they were not, at that time, prepared to accept. And God mercifully warned them to not eat of it, "lest ye die." It was not placed there for a snare to cause them to fall—God would never have given them the tree of LIFE if he had planned for them to fall. It was not necessary for them to eat of it, because every tree of the garden was good for food, and they lacked nothing that was for their good. Neither did they fall because the tree was in the garden; but because they listened to the lying tongue of the devil. Since God's goodness was abundantly demonstrated in providing ^{believe} everything for their well-being and happiness, we must ^{believe} that their was good and sufficient reason for the tree of knowledge of good and evil to be in the garden. They had that most cherished of all privileges the right to choose, and they had the knowledge, and capability, and freedom, and responsibility to obey God rather than the devil.

In the first, second and third chapters of Ephesians we are told of God's purpose in creating man, and that this purpose was determined eternally in Christ Jesus before the world began: That we were predestinated unto "the adoption of children by Jesus Christ to himself. . . to the praise of the glory of his grace. . . accepted in the beloved (family)." That we might obtain an inheritance in the universal sainthood, To make all men see this fellowship which in other ages was a hidden mystery, but then (in Paul's time) revealed to the apostles and prophets by the Spirit that the Gentiles were included in it, and that this universal fellowship called the Church would demonstrate to the "principalities and powers in heavenly places, the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord." Man was therefore created to enjoy eternal fellowship with God.

The Bible clearly represents that the "serpent or devil also has a "seed" (Gen. 3:15; Matt. 3:7; 13:38; 23:33; St. John 8:44; I Jno. 3:8) which is at war with the seed of the woman—Christ and the children of God begotten in him (Isa. 53:10). For which reason election is a necessary prerogative of God. For, like any other sovereign, he has both the right and the obligation to choose those who he alone knows possesses the soul fitness for their appointed positions. Whereas if they were by human seniority, God could not be Sovereign, and the heirs of God would be robbed of their inheritance by the children of "that wicked one;" as demonstrated by Cain's demand that he should have the preeminence in spite of his impenitent heart and improper offering.

Although God enjoys this supreme privilege of election, no one can consistently charge that he has ever exercised it arbitrarily; but only for the ultimate good of all men who will be obedient to his terms of salvation and live. Nor is there any evidence that in election any injury has ever been done to any one who was not elected. It was not God's acceptance of Abel's sacrifice, but Cain's own pride and impenitence that caused him to fall.

Even our own human laws and consciences recognize the right of free choice: If there were three marriageable daughters in a family, and some young man should choose the youngest for his bride, the ones who were not chosen would have no moral right to charge the younger sister or the one who chose her with unfairness or injury. But if they should become jealous and hateful and seek revenge, then they would come under condemnation.

By careful and sincere study of the Scriptures, it can be seen that the election of God is founded deeply in his foreknowledge and supreme wisdom and benevolence; and its sole exercise is for the benefit and happiness of those who are to be heirs of salvation. Rom. 9:23,24. It is only those who do not trust God for his grace, and seek to impose their own wills above the righteous decrees of God that have felt injured by His election.

It must be remembered that any birthrights or senior-

ity which Adam may have had in the creation was forfeited in Eden at the time of the fall. Thereafter all salvation to any of his children rested solely upon the election and redeeming love of God: otherwise called The grace of God which bringeth salvation. And this grace was witnessed in all the universe by men and angels, when Christ the Son of God died upon the cross to redeem fallen man. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3:16

In the passages of Scripture from the ninth chapter of Romans, at the heading of this article, the apostle Paul asserts that there is an "Israel" which sustains relationship to God by a calling and election other than that of relation to Abraham and Israel by a natural genealogy according to the flesh, "That is, they which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed." In Gal. 3:16 Paul speaks of this "seed" in the singular sense, meaning Christ. But in Romans 9:7-9 he speaks of it in the plural, meaning the children of God, begotten in Christ by the Spirit.

By a casual reading of the Scriptures, and without careful attention to all of the facts, our natural pity for those who have failed of the grace of God, may sometimes cause us to feel that such persons as Cain, Ishmael, Esau and others were victims of circumstances and suffered unjustly at the expense of God's elect ones. But in each case it will be seen that they were persons who did not have faith in God, and whom God knew were not qualified to occupy principle positions in his great plan and work of redemption. They were not injured in not being called, but they made their own troubles when they resisted God's will in election, and became persecutors and injurious of those who were chosen for good and wise reasons.

Cain was impenitent and murdered his brother who did him no wrong. Hagar despised her mistress and became insubordinate when she saw that she was favored. Ishmael evidently shared the spirit of his mother and

(Continued on page 208).

UNBRIDLED LIBERTY & UNWARRANTED MANDATES

By David A. Skiles

That liberty is an essential condition in the christian religion is evidenced by the words of the apostle Paul, Gal. 5:1. "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage." And to further establish the fact of christian liberty he says in verse 13, "For brethren ye have been called unto liberty, only use not liberty for an occasion to the flesh."

That the christian liberty is a glorious one is seen from Paul's writing in Rom. 8:21. "Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God." "Now the Lord is that spirit; and where the spirit of the Lord is, there is liberty." And it is written "If any man hath not the spirit of Christ he is none of his." But we must know that the christian liberty is not without restraint or law, if it were it could lead to open rebellion, anarchy and every variety of sin. And when thus indulged in would no more be christian liberty, but a reversion to the bondage of satan.

There are two distinct laws spoken of in Rom. 8:2. "For the law of the spirit of life in Christ Jesus hath made me free from the law of sin and death." Here we have two diverse laws, the law of life, and the law of death. So it is evident we can not have liberty without law, neither can we have law without liberty in good government, either in church or state. Any law, mandate, usage, custom, or regulation that is out of harmony, or contradictory to the law of the spirit of life in Christ Jesus will throttle, muffle or hinder the free functioning and operation of the Holy Spirit.

When Jesus came to those whom he called "his own" many of whom received him not, they could not see the brilliance of the humble, lowly, forgiving Nazarene who came to reconcile the world unto himself. It was of these that Paul from his loving heart did say,

"Brethren, my heart's desire and prayer to God for Israel is, that they might be saved. For I bear them record that they have a zeal of God, but not according to knowledge. For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God."

Evil men may bring the mortal bodies of men of God into bondage, as they did to Paul and Silas Acts 16, but they were powerless to bind their souls and spirit, but perfect liberty was theirs in the midst of their bondage to pray and sing at the midnight hour praises to their Lord. The eminent apostle Peter while bound between two soldiers in Herod's prison, (and while the church ceased not to pray for him,) was overshadowed with a most glorious liberation even to the astonishment of those who were praying for him.

The prophet Isaiah Chap. 61, could look down through the years to the coming of the great Emancipator saying "The spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken hearted, to preach liberty to the captives, and the opening of the prison to them that are bound."

In the second chapter of II Peter we read of certain evil ones who through the lusts of the flesh which they had, he said of them "While they promise them liberty, they themselves are the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage. Jesus the great liberator has freed us from the law of sin and death, by the washing of regeneration and renewing of the Holy Ghost. A renewed mind, that cannot be captivated by the law of sin and death,

—Rossville, Ind.

Give glory to the Lord your God, before he cause darkness, and before your feet stumble upon the dark mountains, and, while ye look for light, he turn it into the shadows of death; and make it gross darkness. Jeremiah 13:16.

"FOR NONE OF US LIVETH TO HIMSELF"

By Elder John Kline, 1848

The phrase "none of us," as used in the text, means NOT ONE OF US. I say this to give emphasis to this part of my subject.

The social element, or love for society, is deeply impressed upon all the animate world. We feel the truth of a very common saying—"birds of a feather will flock together"—every time it is repeated in our hearing. This expression, in its most comprehensive sense, applies to everything having life and volition or the power to will. It is seen in the fishes of the sea, in the birds of the air, and in all the denizens of earth, from insects and worms up to the highest forms of organic brute life, and in man. This love for society, or company, or companionship, is so strong that it is the bond of the universe. Without it nothing living could subsist. To make this thought clear to your understandings, let me just call your minds to reflect a little upon what the state of things would be in the natural world if this law of love were reversed in the brute creation. Our domestic animals, instead of feeding together in harmonious and peaceable flocks and herds, would instantly turn to fighting and seeking to destroy each other. The earth would soon be strewn with the dead bodies of beasts and birds, and the waves of the sea would throw drifts of dead fishes upon the shore. But, fortunately for man, this love has never been perverted in the lower orders of creation. Each kind loves its own kind, and seeks its propagation. But man has fallen from this love, the love of his fellowman, into a state of feeling in some respects the very opposite, which is hate. Let the history of the world but unfold her page, and the truth of what I have just said will appear in lines written with human blood. It is from this, and this alone, that human laws have been instituted. It is self-preservation. This is the one single origin and basis of all human law. What protects me from the wrath or cupidity of those who would destroy or devour me,

protects you; and inasmuch as all desire such protection, human governments, and laws with fearful penalties annexed, have been instituted. Right here, in a civil and social sense, the words of my text apply with profound meaning: "For none of us liveth to himself." They apply to every statute in every national code, as well as to every local law in every land.

But human laws restrain by fear, and God would have all restraint from evil to spring from love. The gulf between these two principles is immeasurably wide and deep, quite as much so as the chasm between heaven and hell. I said: Human laws restrain by fear. Why does the heart murderer not kill? He is afraid that if he kills me, and it is found out on him, somebody else will kill him who feels himself in as much danger from his bloody hand as I was. Why does the heart-rogue not steal? He is afraid his booty may not balance what it may cost in the way of punishment. So with all criminality. With those who have not the love of God in their hearts, nor the love of their neighbor which springs out of this love, nothing but fear restrains them from the worst of crimes. But this is a very unhappy state to be in, because all fear hath torment. Human beings can never be happy in their social relations, when the fear and dread of each other is the governing principle in their lives. The heart of man was originally created for the exercise of love, for perfect love, which knows no fear. All the happiness and peace of heaven spring out of love made perfect.

"There love springs pure and unrepressed;

There all are loved, and love again:

Love warms each angel's glowing breast:

Love fills each shining saintly train."

Fear, with its long and varied list of torments, primarily springs from a sense of guilt. We have a clear example in proof of this in the third chapter of Genesis. Immediately after the fall Adam is represented as saying to the Lord: "I heard thy voice in the garden, and I was afraid, and I hid myself." Now, Adam had heard that voice before; it was the voice of love; but, oh! how changed! The voice itself was not

changed; but the ear that heard, and the eye that saw, and the heart that felt its power, these, THESE were changed. Ever since that sad day man has been subject to fear, and has sought to hide himself from the presence of the Lord. But the Lord God still loved Adam, and right there and then gave a promise to save man. That promise is in these words: "I will put enmity between her seed and thy seed: it shall bruise thy head, and thou shalt bruise his heel." This was spoken to the serpent. Christ Jesus our Lord is the seed of the woman. He bruises the serpent's head under our feet whenever we sincerely desire him to do so. The head of the serpent stands for sin and transgression of God's holy law in all its forms, with the evil loves which prompt us thereto. The heel which the serpent shall bruise is man's natural body, and the natural feelings incident to him from his connection with this body. Diseases, the infirmities of age, with all the pains and anguish of body and mind; yea, death itself, and the fear of death, all, all are but the bruises which the serpent, the devil and Satan is inflicting upon the heel of the woman's seed.

But, Brethren, Christ is bruising the head of the serpent daily under our feet. Every temptation to do some forbidden thing, every inclination to indulge evil and impure desires and thoughts, fairly resisted and overcome, is just that much of the serpent's head, of his very life, bruised and crushed under our feet. Now, it appears to us as if we did all this of ourselves, and in our own strength. But this is very far from the truth. Jesus says: "Without me ye can do nothing." "I am the way, the truth and the life." All the spiritual life, which embraces all pure and holy thoughts, affections, motives, with all the truth and holy love in the Christian's soul, is from the Lord. Man of himself is nothing but evil, and but for the Lord's redeeming and saving arm would forever sink to lower and yet lower depths of ruin. But just turn with me to the twenty-first chapter of Revelation, fourth versé, and see to what the Lord offers to exalt man. We there read: "And God shall wipe away all

tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away." There is quite an excitement over California at this time. Thousands have left their homes to try their fortunes in the far-off land of gold. Some have already perished in the attempt to reach the shining Eldorado, and many more may have to suffer the same sad experience. But the Gospel invites the sinner to a city whose gates are of pearl, and whose streets are paved with gold, and where the society is exempt from all the ills of life; for there they die no more.

Brethren, let us live not for ourselves, but for others, as far as lies in our power. Our love feasts show our love for one another, and our social equality with each other insomuch as we all eat together: and our beautiful order in washing one another's feet sets forth our readiness to help one another in the Christian life, for "none of us liveth to himself."

HOW BEAUTIFUL HEAVEN MUST BE

I often think in the morning
With the sun in glory risen,
And the dew in pearly droplets,
How beautiful it must be in Heaven.

I often think at the noontide
With its network of sunlight and shade,
And the songs of the birds and their beauty
What wonderful things God has made.

I often think in the evening
With star studded skies and bright moon,
And their glitter on snow covered hilltops
God's wonders are ever in tune.

And if God made such wondrous beauty
On earth for us mortals to see,
How wonderful it must be in Heaven
O! How beautiful Heaven must be.

—Annie Baker, Ont., Canada.

ZION—CITY OF GOD

By Roy Kreider

East of the Jewish Jerusalem stands Mount Zion, city of David. From ancient times Zion Hill symbolized to Israel peace, strength, protection, and abundant blessing. David praises it in Psalm 48:12, 13. "Walk around Zion, and go round about her: enumerate the towers thereof. Mark ye well her bulwarks, consider her palaces; that ye may tell it to the generations following." Upon Zion God had placed the stamp of His eternal blessing and love, and early in the mind of the people of God Zion stood as a type of heaven, the city of God.

South of Zion's Gates, jaggedly carved through the rock, is the twisting snakelike Guy-Hinnom (Valley of Hinnom), a deep abysmal ravine. In Bible times this smoldering, depressive chasm was the scene of horrible sins, such as the sacrificing of children to Molech. The refuse and rubbish of the city was dumped into the abyss and the sulphur fumes stung the putrid air in this evil place as the ascending billows of smoke rolled upward continually.

Evildoers within Zion's Gates were marched briskly to the brim of this valley of woe and pushed over the edge into evil, smoldering Hinnom. As they screamingly tumbled downward they were followed by a volley of hurled stones and a rolling avalanche of boulders—the awful judgment of Zion's righteousness upon their wicked deeds. Choking, strangling, and screaming in the hungry flames at Hinnom's base, in intense agony and remorse for their sins they died a most horrible death.

Scriptures are alive with references to the choice consideration Zion held in the heart of God and His people. "The Lord loveth the gates of Zion. . . His dwelling place (is) in Zion. . . I will bring salvation in Zion for Israel my glory. . . Out of Zion, the perfection of beauty, God hath shined." And so the beauty of a loving God was fully unveiled here in Zion when Jesus, whose name means salvation, showed the world the Father. His right hand pointed to Zion-blessing; His

left to Gehenna-judgment.

Zion in Bible times spoke of God to all who beheld her. Therefore, Zion was the first desire of God's people. It was the intense longing of the captives in Babylon to see Zion's Gates once again. For they said, "We wept, when we remembered Zion. If I do not remember thee, let my tongue cleave to the roof of my mouth!" How could they sing Zion's songs when Zion and all she stood for was now foreign to them? It was Zion they longed to return to and rebuild. It was the Hill of God they wanted to ascend to worship before Him.

But with the passing of years memory has grown fainter, until today's returned exiles passing by the Hill of God, glance in admiration—not of God, for who knows if there is a God; not for the unveiling of the Light which shone here, for the Light they have refused; not for the "foundation stone" here laid, for this stone the builders have rejected. What then does passing Israel see? Zion, the historical city of David, tomb of the kings of Judah, partial unearthing of Solomon's wall, traditional hill of ascent of Jews of former generations.

Rejecting the full revelation of God lived and proclaimed from within Zion's Gates, Israel today adheres to a false religion which at death finds them slipping over the brink into smoldering Gehenna. The unfolding of divine revelation in its final consummation in the New Testament is closed off from their minds by a tightly woven, blinding veil of unbelief.

The Gospel needs to be unveiled by the Spirit working through a life, the life lived by the true sons of Zion, members of the bride of Christ. To these God has given the title of watchmen of Zion with the implied commission to watch and to warn. The watchman on Zion's walls today foresees impending judgment; sees a people whose ear does not hear and whose heart willfully refuses to receive the message of the Way of Life. Yet the watchman is commanded to warn under awful responsibility for failure to blow the trumpet. The Word commissions him to tell the good tidings, to warn of foreseen judgment, to preach the Word and sow the seed.

Promises then follow that the seed shall not return void; it is God that giveth the increase, the Spirit that quickeneth.

"I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night."

"O thou that tellest good tidings to Jerusalem, get thee up into the high mountain; . . . lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God! Behold, the Lord God will come with strong hand, and his arm shall rule for him: behold, his reward is with him, and his work before him."—Jerusalem, Israel.

In Sept., 1954, Gospel Herald.

TIMES OF DEPRESSION

When everything seems to go slowly, and the wheels of commerce drag heavily, the world calls it "Times of depression." At such times men say, "There is nothing doing".

Such seasons are not confined alone to the world of commerce; they appear in the things of God as well. "Times of depression" when everything seems so flat and dull, with scarcely a breath of physical power to be felt. Whatever may be the cause of such seasons coming upon us, it is not the will of God that we should settle down in the midst of them, as if it were the only thing He had ordained for us. They may be useful in leading us to search our ways, but they cannot be the best that God has to give to us. It will be found in general, that "Times of depression" in the Lord's work are closely connected with worldliness, prayerless closets, neglected Bibles, and a low condition of soul among the Lord's servants and His people at such times.

Only as our souls are living in the enjoyment of God's love, will we be happy or active in His service. "In Thy presence is fullness of joy." There is no "depression" there. The Devil's aim is to get us occupied with outward things, hoping to fix the blame on some of these. But the safest plan is, to search first the condition of our souls, and ask, "Have I helped to make this depression?"—Wholesome Words, Selected by Edward Royer.

GREAT LIVING NEVER COMES EASY

"For the gate is narrow and the way is hard, that leads to life" (Matt. 7:14, R.S.V.).

Let's get it straight, young folk, for it will be sure to save us untold heartbreak a few years from now. The greatest rewards of life come to those who are able to discipline themselves.

Life is an exact process, governed by inflexible laws. Infections in the blood stream destroy our health; poisonous thoughts make mental cases out of us; spiritual mistakes wreck all happiness and destroy us on the top levels of life.

It's true in athletics. Great stars like Nurmi, Gil Dod, Jackie Robinson, and Doak Walker do not try to juggle the rules. They take no chances with their physical upkeep. No men in America live more strictly than they do. You could not pass enough laws to make them live the correct lives they compel themselves to live, because THEY KNOW THE RULES OF LIFE. Narrow gates and hard ways!

It's true in business. No one in the business demands more of himself than the boss does. If he does not, the business soon goes to smash. It's the outfit that can hold itself most steadily in line that survives. Ask your banker. He's watched them go down!

It's true everywhere else. Those who are able to govern themselves find liberty at its best. Those who are unable to keep their word, play the game according to the rules, and dictate their own attitude, become the victims of life, and miss everything except trouble.

Seven times nine is sixty-three; two molecules of hydrogen and one of oxygen combine to produce water; four tones in an exact ratio of vibration result in a perfect chord. All these are exact. No special consideration, no variations for old times sake, no extra privileges between friends. God is absolutely impartial. The way is hard and strict! But it leads to life. That is the way all the great ones have arrived. No hunting for short-cuts, easy ways out, alibis, or evasions.

And you will forget the hardness when you have found life.—Selected.

ELECTION: (Continued from page 197).

persecuted Isaac who was the promised son. Esau was a "profane" person, which means worldly or unspiritual. His outlook was worldly and not after things eternal. He evidently knew of God's choice that Jacob was to be the ruler and progenitor of the promised seed, but felt that he had the seniority and would have the preeminence regardless of the Word of God.

The quotation from the Old Testament in Rom. 9:13, "Jacob have I love, but Esau have I hated, is cited from the prophecy of Malachi, 397 B.C., about 1300 years after the time of Jacob and Esau, and concerns the descendants of Esau and their violence against the nation of Israel; more of which may be learned from the prophecy of Obadiah. Pharaoh, like many other heathen rulers, called himself "the son of heaven" and exalted himself above God. He like the king of Babylon (Isa. 14) was a symbol and representative of the devil (Ezk. 29 & 30) and was cruel and oppressive of God's people, and set taskmasters over them to afflict them. Therefore God "raised him up" to the highest position of authority in the greatest kingdom of the world at that time, to make the world acquainted with the one God of heaven and earth, and to make provision for his chosen people of whom Christ the Redeemer would come.

In our study of the doctrine of election, we must begin with God and trust him for his goodness and goodwill toward his creatures, which he has abundantly demonstrated in creation and the provision for their happiness. And also remember that there is a devil who by lying and deceitful means seeks to alienate God's children from his love, and cause them to believe that he is not good. But the spectacle of Christ on the cross will forever prove God's supreme love to all mankind, and justify him in his judgments upon the wicked, and his grace to his obedient children.

What if God, willing to shew his wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction: And that he might make known the riches of his glory on the vessels of mercy, which he afore prepared unto glory, EVEN US, WHOM HE HATH CALLED, NOT OF THE JEWS ONLY, BUT ALSO OF THE GENTILES. Romans 9:22-24 — D.F.W.

COMMUNION MEETING NOTICE

The members of the Old Brethren Church, Salida, Calif., expect—the Lord willing—to hold a communion meeting November 1st, beginning at 10 o'clock A.M.

A hearty invitation is given to all of like precious faith. —Christie R. Cover.

REGENERATION — (Continued from page 212.)

attributes requisite to render perfect obedience to God. All he needs is to be induced to use these powers and attributes as he ought. The words conversion and regeneration do not imply any change of substance, but only a change of moral state or of moral character. The terms are not used to express a physical, but a moral change. Regeneration does not express or imply the creation of any new faculties or attributes of nature, nor change whatever in the constitution of body or mind. I shall remark further upon this point when we come to the examination of the philosophical theories of regeneration before alluded to.

— Next: WHAT REGENERATION IS.

SCATTERED FEATHERS

Did you ever take an old pillow and dump it out when a strong wind was blowing? If you would try to gather up every feather that blew away when you emptied the bag, it would be impossible. No matter how long you would try, you surely wouldn't get them all.

The story is told of a certain mother who had her daughter do just that very thing. As the mother and her daughter were making supper she repeated some gossip she had heard at school that day. She thought her Mother would laugh at what she said. But instead, her mother's face grew very solemn. She did not know what to expect next. Her mother went to the closet and got a bag of feathers. They went outside and dumped the bag of feathers out into the wind. Then her mother told her to gather up every one. Of course she said she couldn't. Then her mother replied that the gossip she had repeated is just like that bag of feathers. At one time it was in a bag, so to speak, but now it is spread all around. Her daughter got the lesson, and from that day on she always thought about the feathers before she repeated something she had heard. If everyone who repeats gossip would think about the story of the feathers I'm sure they wouldn't repeat so much. —Selected.

REGENERATION

(Condensed from the lectures of C. G. Finney, 1848)

IN THE EXAMINATION OF THIS SUBJECT I WILL—

I. POINT OUT THE COMMON DISTINCTION BETWEEN REGENERATION AND CONVERSION.

1. Regeneration is the term used by some theologians to express the divine agency in changing the heart. With them regeneration does not include and imply the activity of the subject, but rather excludes it. These theologians, as will be seen in its place, hold that a change of heart is first effected by the Holy Spirit while the subject is passive, which change lays a foundation for the exercise, by the subject, of repentance, faith, and love.

2. The term conversion with them expresses the activity and turning of the subject, after regeneration is effected by the Holy Spirit. Conversion with them does not include or imply the agency of the Holy Spirit, but expresses only the activity of the subject. With them the Holy Spirit first regenerates or changes the heart, after which the sinner turns or converts himself. So that God and the subject work each in turn. God first changes the heart, and as a consequence, the subject afterwards converts himself or turns to God. Thus the subject is passive in regeneration, but active in conversion.

When we come to the examination of the philosophical theories of regeneration, we shall see that the views of these theologians respecting regeneration result naturally and necessarily from their holding the dogma of constitutional moral depravity, which we have recently examined. Until their views on that subject are corrected, no change can be expected in their views of this subject.

II. THE ASSIGNED REASONS FOR THIS DISTINCTION.

1. The original term plainly expresses and implies other than the agency of the subject.

2. We need and must adopt a term that will express the Divine agency.

3. Regeneration is expressly ascribed to the Holy Spirit.

4. Conversion, as it implies and expressed the activity and turning of the subject, does not include and imply any Divine agency, and therefore does not imply or express what is intended by regeneration.

5. As two agencies are actually employed in the regeneration and conversion of a sinner, it is necessary to adopt terms that will clearly teach this fact, and clearly distinguish between the agency of God and of the creature.

6. The terms regeneration and conversion aptly express this distinction, and therefore should be theologically employed.

III. THE OBJECTIONS TO THIS DISTINCTION.

1. The original term, with its derivatives, may be rendered, (1.) To beget. (2.) To bear or bring forth. (3.) To be begotten. (4.) To be born, or brought forth.

2. Regeneration is, in the Bible, the same as the new-birth.

3. To be born again is the same thing, in the Bible use of the term, as to have a new heart, to be a new creature, to pass from death unto life. In other words, to be born again is to have a new moral character, to become holy. To regenerate is to make holy. To be born of God, no doubt expresses and includes the Divine agency, but it also includes and expressed that which the Divine agency is employed in effecting, namely, making the sinner holy. Certainly, a sinner is not regenerated whose moral character is unchanged. If he were, how could it be truly said, that whosoever is born of God overcometh the world, doth not commit sin, cannot sin, etc.? If regeneration does not imply and include a change of moral character in the subject, how can regeneration be made the condition of salvation? The fact is, the term regeneration, or the being born of God, is designed to express primarily and principally the thing done, that is, the making of a sinner holy, and expressed also the fact, that God's agency induces the change. Throw out the idea of what is done, that is, the change of moral character in the subject, and he would not be born again, he would not be regenerated, and it could not be truly said, in such a case, that God had regenerated him.

It has been objected, that the term really means and expresses only the Divine agency; and, only by way of implication, embraces the idea of a change of moral character and of course of activity in the subject. To this I reply--

(1.) That if it really expresses only the Divine agency, it leaves out of view the thing effected by Divine agency.

(2.) That it really and fully expresses not only the Divine agency, but also that which this agency accomplishes.

(3.) The thing which the agency of God brings about, is a new or spiritual birth, a resurrection from spiritual death, the inducing of a new and holy life. The thing done is the prominent idea expressed or intended by the term.

(4.) The thing done implies the turning or activity of the subject. It is nonsense to affirm that his moral character is changed without any activity or agency of his own. Passive holiness is impossible. Holiness is obedience to the law of God, the law of love, and of course consists in the activity of the creature.

(5.) We have said that regeneration is synonymous, in the Bible, with a new heart. But sinners are required to make to themselves a new heart, which they could not do, if they were not active in this change. If the work is a work of God, in such a sense, that He must first regenerate the heart or soul before the agency of the sinner begins, it were absurd and unjust to require him to make to himself a new heart, until he is first regenerated.

Regeneration is ascribed to man in the gospel, which it could not be, if the term were designed to express only the agency of the Holy Spirit. "For though ye have ten thousand instructors in Christ, yet have ye not many father; for in

Christ Jesus I have begotten you through the gospel,"—I Cor.4:15.

(6.) Conversion is spoken of in the Bible as the work of another than the subject of it, and cannot therefore have been designed to express only the activity of the subject of it.

(i.) It is ascribed to the word of God,— "The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple."—Ps.19:7.

(ii.) To man, "Brethren, if any of you do err from the truth, and one convert him; let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins."—James 5:19,20.

Both conversion and regeneration are sometimes in the Bible ascribed to God, sometimes to man, and sometimes to the subject; which shows clearly that the distinction under examination is arbitrary and theological, rather than biblical.

The fact is, that both terms imply the simultaneous exercise of both human and Divine agency. The fact that a new heart is the thing done, demonstrates the activity of the subject; and the word regeneration, or the expression "born of the Holy Spirit," asserts the Divine agency. The same is true of conversion, or the turning of the sinner to God. God is said to turn him and he is said to turn himself. God draws him, and he follows. In both alike God and man are both active, and their activity is simultaneous. God works or draws, and the sinner yields or turns, or which is the same thing, changes his heart, or, in other words, is born again. The sinner is dead in trespasses and sins. God calls on him, "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light."—Eph. 5:14. God calls; the sinner hears and answers, Here am I. God says, Arise from the dead. The sinner puts forth his activity, and God draws him into life; or rather, God draws, and the sinner comes forth to life.

(7.) The distinction set up is not only not recognized in the Bible, but is plainly of most injurious tendency, for two reasons;—

(i.) It assumes and inculcates a false philosophy of depravity and regeneration.

(ii.) It leads the sinner to wait to be regenerated, before he repents or turns to God. It is of most fatal tendency to represent the sinner as under a necessity of waiting to be passively regenerated, before he gives himself to God.

As the distinction is not only arbitrary, but anti-scriptural and injurious, and inasmuch as it is founded in, and is designed to teach a philosophy false and pernicious on the subject of depravity and regeneration, I shall drop and discard the distinction; and in our investigations henceforth, let it be understood, that I use regeneration and conversion as synonymous terms.

IV. WHAT REGENERATION IS NOT.

It is not a change in the substance of soul or body. If it were, sinners could not be required to effect it. Such a change would not constitute a change of moral character. No such change is needed, as the sinner has all the faculties and natural

(Continued on page 209.)

Historical

PRIMITIVE MODE OF BAPTISM

...Persons thus divested, were usually baptized by immersion, or dipping of their whole bodies under water, to represent the death and burial and resurrection of Christ together; and therewith to signify their own dying unto sin, the destruction of its power, and their resurrection to a new life. There are a great many passages in the Epistles of St. Paul, which plainly refer to this custom: Rom. 6:4, "We are buried with him by baptism; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." So again, Col. 2:12, "Buried with him in baptism, wherein ye are also risen with him, through the faith of the operation of God, who raised him from the dead." And as this was the original apostolical practice, so it continued to be the universal practice of the church for many ages, upon the same symbolical reasons as it was first used by the apostles. The author of the Apostolical Constitutions says, Baptism was given to represent the death of Christ, and the water his burial. St. Chrysostom proves the resurrection from this practice: For, says he, our being baptized and immersed in the water, and our rising again out of it, is a symbol of our descending into hell or the grave, and of our returning from thence. Wherefore St. Paul calls baptism our burial. For, says he, "we are buried with Christ by baptism into death." And in another place. When we dip our heads in water as in a grave, our old man is buried; and when we rise up again, the new man rises therewith. Cyril of Jerusalem makes it an emblem of the Holy Ghost's effusion upon the apostles: For as he that goes down into the water and is baptized, and surrounded on all sides by the water; so the apostles were baptized all over by the Spirit: the water surrounds the body externally, but the Spirit incomprehensibly baptizes the interior soul. The fourth council of Toledo keeps to the former reason, The immersion in water is as it were the descending into

the grave, and the rising out of the water a resurrection. And so St. Ambrose explains it: Thou wast asked, Dost thou believe in God the Father Almighty? And thou didst answer, I believe: and then thou wast immersed in water, that is, buried. It appears also from Epiphanius and others, that almost all heretics, who retained any baptism, retained immersion also. Epiphanius says, The Ebionites received baptism as it was practised in the church, but they added to it a quotidian baptism, immersing themselves in water every day. So the Marcionites were guilty of many errors in other respects about baptism: they would baptize no persons but either virgins or widow, or unmarried men; they repeated their baptism three times; and introduced some other errors about it: but still the baptisms which they administered, were in this respect conformable to those of the church, that they baptized by a total immersion, as Tertullian witnesses of them. Other heretics, as the Valentinians, to their baptism by water, added another baptism by fire, which is men mentioned by Tertullian. But yet we find no charge brought against them for their first baptism, as if it were administered in any other way than by a total immersion. The only heretics against whom this charge is brought, were the Eunomians, a branch of the Arians, of whom it was reported by Theodoret, that they baptized only the upper parts of the body as far as the breast. And this they did in a very preposterous way, as Epiphanius relates, with their heels upward, and there head downward. Which sort of men are called histopedes, or pederecto. Whence the learned Gothofred conjectures, that in one of the laws of Theodosius, where it is now read Eunomiani spadones; it should be Eunomiani histopedes, which signifies men hanged up by the heels, as he proves from Pausanian, Pollux, Hesychius, Harpocration, and others. So that these were the only men among all the heretics of the ancient church, that rejected this way of baptizing by a total immersion in ordinary cases.

Indeed the church was so punctual to this rule, that we never read of any exception made to it in ordinary

cases, But in two cases a mitigation of this rule was allowed. 1. In case of sickness and extreme danger of life. Here that excellent rule, "I will have mercy and not sacrifice." was always allowed to take place. Therefore that which the ancients called clinic baptism, that is, baptism by aspersion or sprinkling upon a sick bed, was never disputed against as an unlawful or imperfect baptism, though some laws were made to debar men who were so baptized, from ascending to the dignities of the church.

—Bingham's Antiquities of The Christian Church.

SAY IT NOW

Speak the kind deed, do the kind act
Ere the years have onward sped;
Give me all the love and sunshine
While I'm living, not when dead.

Tell me I have made life brighter,
By the loving words I've said;
Tell me I have cheered and helped you
While I'm living, not when dead.

Oft the way is rough and lonely,
And my wounded heart has bled;
Cheer me while the way is dreary,
Love me now, not when I'm dead.

In the grave there is no heartache,
We'll forget where sorrows led,
Speak some word of hope and comfort
While I'm living, not when dead.

Tell me I've been true and faithful,
Tell me now, ere life is fled;
In the grave I cannot hear you,
Say it now, not when I'm dead.

—Selected.

BIBLE STUDY
 --ZECHARIAH--

Zechariah, the grandson of Iddo, the prophet, was called upon by the Lord and asked to turn and not be as his fathers, for they did not hear nor hearken unto the voice of the Lord. After this call for repentance the Lord caused him to have seven visions. The first of these he saw by night a man riding a red horse followed by red, white and speckled horses standing among the myrtle trees. It was here the Lord promised his people through Zechariah that he would still comfort Zion and choose Jerusalem for his people's resting place.

In another vision he saw four horns which had scattered Judah, Israel, and Jerusalem. He also saw the four carpenters which were sent to imitate and cast out the horns of the Gentiles, for they were to scatter Judah.

The man with the measuring stick was sent to measure the length and breadth of Jerusalem for it shall be inhabited as towns without walls. Then saith the Lord, "I will be unto her a wall of fire round about, and will be the Glory in the midst of her."

In the 6th chapter he speaks of a man whose name is "The Branch". This man shall build the temple of the Lord, and shall bear the glory and shall sit and rule upon his throne. Those that are far away can come and live in this temple if they will diligently obey the voice of the Lord their God. Surely this man, "The Branch," is the Messiah.

The 8th chapter is very impressive and comforting for the Lord says he will dwell in the midst of Jerusalem, which is called the City of Truth. The old men and old women shall dwell in the streets of the city and the streets shall be full of boys and girls playing. How wonderfully different from the crowded city streets we know today.

What is the punishment for the people of Egypt who fail to keep the feast of tabernacles? Chapter 14.

—James Graybill, Goshen, Ind.

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"Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul." 1 Peter 2:11

LO! HE COMES

Lo! he comes, with clouds descending,
Once for favored sinners slain,
Thousand thousand saints attending,
Swell the triumph of his train;
Hallelujah! Hallelujah!
Jesus now shall ever reign!

Ev'ry eye shall now behold him,
Robed in dreadful majesty;
Those who set at nought and sold him,
Pierced and nailed him to the tree,
Deeply wailing, deeply wailing,
Shall the true Messiah see;

Ev'ry island, sea, and mountain,
Heav'n and earth shall flee away;
All who hate him must, confounded,
Hear the trump proclaim the day,
Come to judgment! come to judgment!
Come to judgment! come away!

Now redemption, long expected,
See in solemn pomp appear!
All his saints, by man rejected,
Now shall meet him in the air,
Hallelujah! Hallelujah! S
See the day of God appear!

Yes—Amen! Let all adore thee,
High on thine exalted throne;
Savior, take the pow'r and glory,
Claim the kingdoms for thine own!
O! come quickly! O! come quickly!
Hallelujah, come, Lord, come!

—Charles Wesley

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WILL THE CHURCH SEE "THE TRIBULATION?"

The answer to this question will be found in the answer to two other questions, viz: Which church? and What tribulation?

Ey, "Which church?" we mean, The apostolic church?, The second and third century church?, The medieval (dark ages) church? The Reformation church?, or, The twentieth century church?

And by "What tribulation?" we mean, The tribulation predicted by our Lord in Matt. 24:21? The suffering of the "woman" and "the remnant of her seed" under persecution by the "dragon", Rev. chap. 12?, The "saints" Rev. chap. 13:7-10; 14:12,13?, or, The Woes and punishments of God upon the wicked, under the "trumpets and vials", Rev. chapters. 8,9,16?

These questions are raised by the school of prophetic interpretation in eschatology (last things) called the Pre-tribulation Rapture, which was introduced into Protestant Christianity about one hundred years ago by John Nelson Darby, founder of the Plymouth Brethren, and has been popularized in our time by some of the principle Bible institutes of America, and the Scofield Bible.

To the Pre-tribulation Rapturists, All the events foretold in the Book Of Revelation, from the fourth chapter to the nineteenth are confined to a short period of time at the very end of this present age. But before any of these events take place, the Church will have been caught up and taken off this earth by the coming of the Lord as described in I Thess. 4:16,17. To them, therefore, the "tribulation" spoken of by Jesus in Matt. 24:21, refers specifically, and only, to these "last things" of this age. This belief and interpretation will be made clear by the following extracts from an article written a couple of years ago

by a good brother in another church publication.

It has long been a question about the Church passing through the great tribulation, that is, when the judgment of God will be poured out upon this present evil world. Or, will the Church be raptured first to meet the Lord in the air? . . . By the Church, we mean the chosen body of believers in Christ—as in the Church at Ephesus, of Smyrna, of Laodicea, etc.; it was the saints in these places which constituted the Church

By the rapture, we mean the sudden translation of all true believers of the body of Christ. This incident is explained in I Thess. 4:16,17. . .

Let us next look up the word "Tribulation" to see what it means. The Master Himself says in Matt. 24:21, "For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be." This terrible period of time as described in Revelations, shall last seven years. . . it is that period in Rev. from chapters 4 to 19 known as the tribulation period. Search as you may, and you will not find the Church mentioned in it. Then where is the Church?

This, then, the Rapture, or taking away of the Church before the tribulation, is called the BLESSED HOPE. Now, if the Church is to pass through the tribulation, as taught by some, then it is neither "blessed" nor is it a "hope" for the Church, but only a fearful looking for the judgment which is to come upon the earth.

This is a fair and typical statement of the Pre-tribulation Rapture belief, and is valuable in the study of this question because it defines the "tribulation" of Matt. 24:21 (which is re-phrased to read, "THE great tribulation," and, "THE tribulation") as referring specifically and exclusively to those events which are yet to occur in the very end of this age, "when the judgment of God will be poured out upon this present evil world." And, further, that it "shall last seven years," and the Church is nowhere referred to in Revelation from chapter 4 to 19.

First of all, in the consideration of this question, we urge a careful comparison of Matt. 24; Mark 13, and Luke 21; which obviously are the accounts by different writers of the same "Olivet discourse" by our Lord in answer to the disciples questions regarding the desolation of Jerusalem and the temple, of his coming again,

and of the end of the world.

It is also important to notice that the phrase "THE great tribulation" is not found in Matt. 24 nor any other place in the Bible. The article "the" is not present; but verse 21 reads, "FOR THEN shall be great tribulation." The words "for" and "then" relate the tribulation predicted by Jesus to the time and conditions described in the preceding verses, which has reference primarily ^{to the} desolation of Jerusalem and Judaea; the wars preceding it, and the dispersion of their nation following it. But evidently has reference also to the unparalleled tribulation which both the Church and the nation of Israel would suffer through the long ages from that time until the Lord's return. For he says plainly, "Immediately AFTER the tribulation of those days" would appear his signs and coming in the clouds of heaven, and the gathering together of his "elect" or chosen ones.

This is made more clear in Luke 21:24-27, which says, "And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles shall be fulfilled. And then shall be signs in the sun and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And THEN they shall see the Son of man coming in a cloud with power and great glory."

These things were spoken by Jesus before his crucifixion, and 40 years before the destruction of Jerusalem by the Romans. And much of what was then a prediction is now history. For the history of the Church and the nation of Israel, both preceding that time, and from then to the present, answers accurately to Jesus' predictions in his Olivet discourse. But the Lord has not yet returned, and the prophecy is not yet entirely fulfilled.

Jesus warned his disciples, while he was yet with them, that they would be persecuted and killed for his name's sake; "For if they do these things in the green tree, what shall be done in the dry? Luke 23:31.

"Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake. Matt. 24:9.

The apostles suffered these things as Jesus said they would, and also warned of persecutions that were to come: "For we must through much tribulation enter into the kingdom of God." Acts. 14:22. "That we should suffer tribulation; even as it has come to pass, and ye know." I Thess. 3:4. "For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake. Phil. 1:29. "For if we be dead with him, we shall also live with him: if we suffer, we shall also reign with him. II Tim. 2:11,12. "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy." I Peter 4:12,13. And so our question: Will the apostolic Church see the tribulation? is answered in these Scriptures and many others, by the apostles.

If we ask the Second and Third century Church; It is written large in Crimson, that there were ten or more bitter persecutions of the Church in that age by the Roman Empire in an effort to exterminate it; wherein many thousands of Christians were tortured and killed for their witness for Jesus. If we ask the middle ages and Reformation Church, "Will the Church see the tribulation?" The histories of those ages will tell us that nothing of equal intensity of cruelty and barbarity, and endurance of suffering, has ever been known, as yet, in the history of mankind, as the Church suffered under the persecutions of Papal Rome, wherein it is estimated that there were 50,000,000 martyrs for the faith of Jesus.

What then is the answer of the Twentieth century Church? What of the great intellectual attacks against the Word of God and the Church, that has come out of the halls of learning of the "higher criticisms" (Modernism) and Skepticism, and Evolution that is taught to our children in the schools? And modern mass evangelism, and preaching of "non-essentials" in the Word of God? And spurious conversions without separation from the world, and accepting the obligations of discipleship?

(continued on page 232)

LIFE AND DEATH

By J. I. Cover

Dear Reader:—The conditions of life and death being of so much importance, and affecting us all so decisively; may we pause to reflect, and peruse upon the fact of our conscious being, aware of conditions around us, and also the truth that to us all comes the time when we lose consciousness of all conditions of this life, and pass from this stage of existence. By divine plan and power of God we receive the benefits of the creation of our foreparents, Adam, and Eve; made in the image of God with power given them, and to propagate the human race; so now we behold in our own selves the same life, and powers perpetually carried on, conscious of all other forms of life and matter that we behold, and so deepening in touch and time, sensitive to our surroundings receiving and giving impressions of travel through life for good or ill. Man being created and given superior intelligence above all other creatures of this earth, having been given from the beginning, the power of choice, though choosing the way of sin, has ever been held responsible for their reactions to good or evil. God gave his laws to man that he be obedient and receive blessing or disobedient and receive the judgment of God as transgressors. So let us consider the subject and fact of

LIFE

"And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life: and man became a living soul, Gen. 2:7."

Here is first mentioned life in man. We are informed II Teess. 5:23. Man unites in three parts, body, soul and spirit. The soul and spirit is the life of the body, causing it to function in all its mysterious and wonderful ways, and quickening the senses of seeing, hearing, smelling, tasting, and feeling, developing our thought and speech.

How wonderful then is this breath of life dwelling within the body as its house! Conscious of all surrounding conditions that God has intended that we experience.

How lovely were the surroundings in the garden of Eden; all harmonious, and to be enjoyed without annoyance or disturbance of any nature. The tree of life in the midst of the garden, as was the tree of the knowledge of good and evil. Man was forbidden to partake of the tree of knowledge, but could partake of all other trees of the garden, Gen. 2:16. I am convinced that man did not partake of the tree of life in the Garden of Eden. They partook of the tree of knowledge and were condemned to death and were denied the opportunity to partake of the tree of life being driven out of the garden of Eden, Genesis 2:22.

Now the promise is: To him that overcometh will I give to eat of the tree of life which is in the midst of the paradise of Gos" Rev. 2:7. It may have been about the same conditions in the garden of Eden. Upon proving faithful, man might have been permitted to partake of the tree of life and live forever. Because of disobedience to God's law in the beginning, man sinned and became subject to death by diseases, accidents, and old age all affecting the body one way or another till it is unfit for life to dwell in the dissolving house of this tabernacle. II Cor. 5:1 so God takes care of the breath of life, the soul and spirit according to his divine arrangement.

O life the gift of God most gracious,
Sublime, and conscious power so precious;
The breath of life into man blowing,
Inspiritn all our way and going.

The stream of life in bound and measure,
Enters each heart for pain or pleasure;
Began in Eden one fair morning,
The work of God with grace adorning.

Now man is body, soul, and spirit;
And all God's blessings may inherit;
To live for God in true devotion,
In all our being, thought and motion.

But sin has brought the way of evil,
Prompted, and prospered by the Devil;
Mankind now suffers for his sinning,
The fate of all since the beginning.

So life on earth comes to a closing
Because of sin and God's disposing;
A limit to our earthtime seeing,
An exit of this mortal being.

— Star Route Box 1160, Sonora, Calif.

Next: DEATH

THE SWORD OF THE SPIRIT

In the interesting account which the apostle Paul gives of the Christian armor in the Epistle to the Ephesians, he mentions several instruments of defense, but only one offensive weapon. This is the sword of the Spirit, i. e., that which the Spirit gives. And lest there should be any doubt or question as to the nature of this weapon, the apostle proceeds at once to define it as the Word of God, i. e., whatever he has spoken and put on record.

This is the single weapon by which the believer is to pull down strongholds and bring every thought into the obedience of Christ. He may not, he need not, use any other. Of it may be said what David said of Goliath's, there is none like that. It pierces even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. Its temper exceeds that of any Damascus blade, which was ever forged. No chain-mail can turn its edge or parry its thrust. Or, to drop the figure, the Bible is the wisdom of God and the power of God, and therefore no adversaries can gainsay or resist it. It is not simply truth, but divine truth, heavenly in its origin in its themes and in its treatment, and therefore to fight against it is like fighting against the stars in their courses. Like the sun, it shines by its own light, and contains its own evidence. "In opposition to all error, to all pretended

philosophy, to all false principles of morals, to all the sophistries of vice, to all the suggestions of the devil, the sole, simple and sufficient answer is the Word of God."

In this statement all Christians professedly acquiesce, yet, practically, they are often found to hold a different position. They resort to an arm of flesh. They substitute their own reasonings for God's assertions. They lean upon human science. They obscure the truth by learned commentaries, as they crush it under the load of ancient traditions. They add so much explanation and discussion that the still small voice of the Spirit is lost in the clamor. Many a discourse is preached by orthodox and evangelical men which contains no words of Scripture save the text. Many an argument or appeal is addressed to impenitent men in public and in private, which, however just and pertinent in itself, does not bring home to the conscience the language of God as he uttered it. Many a family is trained on sound principles, and yet those principles are not habitually and professedly sustained by divine authority as uttered in the Bible. In these ways the sword of the Spirit is defrauded of its due honor; and even what is true does not have its full force because it is not distinctly stated and shown to be God's truth expressed in his own words.

What an instructive contrast is presented in the course of our blessed Lord. He, surely, was quite able to draw from independent stores, yet what honor he put upon the older Scriptures! To each of the successive temptations which Satan presented to him in the wilderness, he prefaced his answer with the words, "It is written." When the Pharisees sought to perplex him in the question of divorce, his appeal was to the recorded testimony of God in Genesis. When the Sadducees tried to entrap him with a difficulty on the subject of the resurrection, his answer began, "Ye do err, not knowing the Scriptures," and he refuted them out of those Scriptures. His followers in all ages have been successful in silencing gainsayers and in winning souls for Christ in proportion as they have imitated

his example, and been, like Appollo, "mighty in the Scriptures." One of the oldest and most revered pastors in this city stated, as the result of his life-long observation that when persons were converted under the preaching of the Gospel, usually it was the words of Scripture cited in the sermon which arrested the attention and led to the gracious result. Somehow, the divine utterances, even though more or less veiled in a translation which as a human work is confessedly imperfect, have a power which no other language can rival. A plain Christian was once engaged in a discussion with a man well trained in the Universalist controversy. The opponent of eternal punishment marshalled his arguments in what he thought convincing array, but, to his surprise, received to each of them but one and the same answer—"The wicked shall be turned into hell, and all the nations that forget God." The believer stuck immovably to his text, till at last the confident reasoner, unable to resist the solemn reiteration of these weighty words, withdrew in confusion and thereafter ceased to challenge discussion. It has been found, too, by missionaries among the heathen, that while a Christian literature is of great value as a help, yet the best tract for circulation is a portion of the inspired Word, faithfully rendered without note or comment.

It follows, then, that all working Christians should give their best attention to the matter of learning to handle with ease and dexterity the sword of the Spirit. The word of Christ should dwell in them richly—in the memory, the understanding and the heart. They should study it with the best human helps they can command, but especially with prayer to its blessed author for his gracious assistance. They should seek to get an ever increasing appreciation of its excellence, and so acquire a growing confidence in its power as the armor of righteousness. They need to be familiar with its vast and varied stores, so as to be able to select at will what may appear best suited to the emergency. A successful swordsman neither beats the air nor strikes with the back of his weapon. The edge must be turned

to the foe, and it must come to close quarters. But this cannot be accomplished by feeble, random and careless efforts. There is needed forethought, insight, steadiness and the self-control which comes from acquaintance with the matter in hand. A torrent of valuable Scripture quotations will fail where one single, well-chosen text would, like David's pebble, go straight to the brains of the Philistine giant.

Here, perhaps, the best guide is experience. Whatever scripture a man finds coming home to his own soul, revealing himself to himself, speaking to his heart and his conscience, reveting its words on his memory and coming up again and again in his thoughts, that scripture, he may be sure, will be a power in his hands when applied to others. He can use it with a freedom, and assurance and a hopefulness which will cause the point to find its way into the joints of his opponent's harness.

Finally, let the Christian at work remember that the same Being is the Maker of man and Maker of the Word, and therefore both fit into each other. The right key is not more exactly suited to the wards of a lock than the Scripture is to the heart of man. Whenever fairly used, it must meet a response. Appearances may indicate otherwise and stout professions to the contrary may be made, but all the same God's word does not return to him void. It is, as the Epistle to the Hebrews says, "a discernor of the thought," a critical judge which erects its tribunal within the breast and there passes sentence even while the mouth is denying its validity or its application. Afterward, possibly long afterward, the result is seen in a heart bowed at the foot of the cross. We need a stronger, livelier faith in the Bible as truly God's Word, so as to wield the sword of the Spirit with greater vigor and constancy, never discouraged by apparent ill-success, but extremely confident that the final result will well repay all toils and sacrifices.—Gospel Visitor, 1871

The Salida communion date is November 1 and 2.
Friends and neighbors are invited to be present.

FORGIVENESS

Forgiveness means that the quarrel is ended and hatred is displaced by love.

It means that cooperation and fellowship have taken the place of strife and ill-will.

It means that I have done all I can to make amends for my evil actions.

My life, which was under a cloud, is now in the light. If forgiveness does not do all this it is not genuine forgiveness.

This, however, is but a small part of what forgiveness does.

When God forgives sin, He not only makes an end of it; He transforms it into something good.

Forgiven evil adds strength to God's kingdom on earth.

This central truth of the Gospel may be seen both in history and in nature.

Joseph's brothers meant to destroy him, to put him out of their way forever; God used their act to save His people. That is the way God forgives evil.

We love the Joseph story, not only because we hope that our troubles, like his, will have a happy ending; but also because we are sure they will in God's own good time and way.

The death of Jesus is the world's worst crime; God has made it the world's most powerful redemptive force.

That is the way God forgives evil.

You may see the principle at work in the soil. Cover it with foul, untouchable waste material, and in the course of a year or two God turns it into vegetables and fruits and flowers.

Forgiveness is the miracle by which the worst becomes the best, foulness becomes fertility, ugliness becomes beauty, death becomes life.

FORGIVE, and you not only make your own life clean and strong; you add to the greatest of all miracles, the transformation of evil into good.

—A selected article in Oct. 1957 Vindicator.

WHAT MOVIES DID FOR ME

By a Teen-Ager

I was quite young when I saw my first movie—only about eight. A picture of the initial scaling of Mount Everest, the highest mountain in the world, had come to town, and my schoolteacher had written to my parents urging them to let me attend a special afterschool showing of this educational picture at the theater. Reluctantly they agreed, and I went.

It proved, however, that the Mount Everest picture was only one item on the program. The main feature was the story of a freckle-faced boy who broke his father's heart by running away from home and then had his own heart nearly broken when his father died. I remember how strongly I was moved by that picture. It made a far greater impression on my mind than the educational picture. I cried over it and decided that, as for me, I never would do anything to hurt my father or mother.

The thought came, "Movies can't be so bad, after all, when they give me feelings of this kind." Many have used the same argument. "There are some really good pictures," they say. "Some films are very religious." And this leads me to mention my first criticism of the movies, which is that they are

ANTI-CHRISTIAN IN THEIR EFFECT

What is that? Because the goodness they teach is human goodness. They give the impression that any young person can be good if he tries hard enough, whereas the Bible teaches that the only righteousness acceptable to God is that which is produced in one's life through the redeeming work of Christ. No one can be good enough to enter heaven; each one must be "born again," the Bible says. But you will not find that Gospel message in the movies.

Besides, there is always a mixture. I have attended the theater hundreds of times and have seen some of the so-called "good" films, and I cannot remember a single program which did not have something on it that would violate a Christian's standards of purity, piety, and

modesty.

My second criticism of the movies is that they are
WORLDLY IN THEIR INFLUENCE

It was through movies that I learned the ways of the world. I had been brought up in a Christian home and a good Sunday school, but when I reached by teens and started going to the movies regularly I fell in with very worldly companions and started to smoke, to dance, to keep late hours, and so on. My sister had the same experience. She had been genuinely saved and filled with the Spirit, and never had tasted the pleasures of sin until she began going to the movies; but it wasn't long until she was backslidden and deep in the things of the world—and now she is married to an unbeliever.

We read: "All that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world." When I read that verse after I was saved, I thought at once of the movies. In them are combined all three of these elements of that forbidden realm called "the world." Don't movies cater to the lust of the flesh—that is, to the desires of our carnal nature? Obviously they do. Do they cater to the lust of the eyes? Yes, they portray before the eye nearly everything an unsaved person desires to see. Do they foster the pride of life (ostentation, vain boasting or glory)? Surely they do; the gorgeous clothing, the luxurious homes, the deeds of heroism that are shown in the movies create a love of display.

Of all things that can be considered worldly, I am convinced that the movies come first. And God says: "Young men, 'love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him.' "

The third thing I would like to mention about movies is that

THEY BRING YOU UNDER BONDAGE

I was in bondage to the movies for several years, until I was converted. I was in my teens when they got their grip on me. I worked at a grocery store after school and on Saturdays. This gave me my own spending

money, and it seemed I could not go to the show often enough. Sometimes I neglected my job in order to go. Often I skipped school. When Mother asked where all my money was going, I lied; then I stole money so that I could go to the show without digging so deeply into my earnings. I hated to lie and steal, but I did it for the sake of the movies. That shows how they fascinated me!

It is easy to slip into a movie, sit down in comfort, and quit thinking. For two hours the movies will do your thinking for you. It is a complete escape from reality. It appeals both to the laziness of the human mind and the unwillingness of human nature to face the grim realities of life here and hereafter.

I loved the movies. When I was saved they were the hardest thing I had to give up, but I knew beyond a shadow of doubt that I could not go on living for Christ and at the same time feeding upon the carion of the movies. So I quit the movies—for the sake of my example, yes, but primarily for my own soul's sake. As I went on to know the joy, the victory, the thrill of a life surrendered to the Lord, I lost all desire for the movies. The new life crowded out the old.

Though the Lord delivered me from the fascination of the movies, the effect left upon my mind and heart was not undone immediately. For the movies

CORRUPT THE MIND AND HEART

It is here I take my strongest criticism. The movies did more to corrupt my thinking and provoke temptation than any other influence upon my life. I do not believe any teen-age young person can sit through hundreds of Hollywood's lust-laden dramas, as I did, and fail to get a perverted outlook along sexual lines.

My life was in the formative stage: and by going to the movies I exposed it to the devil, who laid hold upon those natural instincts which God has put in every young person and did his worst to pervert them. It was only through the mercy of God that I was saved before I got too deeply in sin or married an unsaved girl. I know the effect the movies had on me. I know how I had to battle against wrong thoughts, because of

them. I know how hard it was, after I was saved, to think only on "whatsoever things are pure, whatsoever things are lovely"—things in which there is "any virtue," as the Bible says we must do. I know how worldly wise they made me, how they crowded Christ out, how they brought me under bondage, how they led me to lie, to steal, to harbor wrong thoughts in my heart.

But the past cannot be undone. Only the future can be changed, and I hope that by writing these lines I may help spare other teen-agers from having to learn by bitter experience the harmful effects of the movies.

—Herald of Truth, June 1958.

THE TRIBULATION: (continued from page 221)

Has there been no Apostacy or falling away in our time? like the great Apostacy when the Church made league with the Roman Empire in the time of Constantine, and herself succeeded to its throne of World Empire?

Are we ready to affirm that the Church, with the loss of her children to the world, is not in tribulation now? Or will we say, with the church of Laodicea, "I am rich, and increased with goods, and have need of nothing?"

Are we sure that the Church is all in America, and that there has been no persecutions and martyrdoms for the faith of Jesus in other parts of the world in this age?

Are we sure that the hour of temptation is not already upon all the world, to try them that dwell upon the earth? Or that the Second Beast of Rev. 13:11-17 who doeth great wonders and miracles to deceive them that dwell upon the earth, who seems to be the same as that Wicked of II Thess. 2:8-10, whose coming is after Satan with all power and lying wonders, and with all deceivableness in them that perish, is not here now and working?

For more than nineteen hundred years, the Church has passed through Great Tribulation, and if it can be established that she is not in tribulation now, or that the tribulation is nearly ended; then indeed the coming of the Lord must be near. For, "in those days, after that tribulation, . . . shall they see the Son of man coming in the clouds with great power and glory."

—D.F.W.

REGENERATION

(Condensed from the lectures of C. G. Finney, 1848)

WHAT REGENERATION IS.

It has been said that regeneration and a change of heart are identical. It is important to inquire into the scriptural use of the term heart. The term, like most others, is used in the Bible in various senses. The heart is often spoken of in the Bible, not only as possessing moral character, but as being the source of moral action, or as the fountain from which good and evil actions flow, and of course as constituting the fountain of holiness or of sin, or, in other words still, as comprehending, strictly speaking, the whole of moral character. "But those things which proceed out of the mouth come forth from the heart; and they defile the man. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies."—Matt. 15:18,19. "O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh. A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things."—Matt. 12:34, 35. When the heart is thus represented as possessing moral character, and as the fountain of good and evil, it cannot mean,—

1. The bodily organ that propels the blood.
2. It cannot mean the substance of the soul or mind itself: substance cannot in itself possess moral character.
3. It is not any faculty or natural attribute.
4. It cannot consist in any constitutional taste, relish, or appetite, for these cannot in themselves have moral character.
5. It is not the sensibility or feeling faculty of the mind: for we have seen that moral character cannot be predicted of it. It is true, and let it be understood, that the term heart is used in the Bible in these senses, but not when the heart is spoken of as the fountain of moral action. When the heart is represented as possessing moral character, the word cannot be meant to designate any involuntary state of mind. For neither the substance of soul or body, nor any involuntary state of mind can, by any possibility, possess moral character in itself. The very idea of moral character implies, and suggests the idea of, a free action or intention. To deny this, were to deny a first truth.
6. The term heart, when applied to mind, is figurative, and means something in the mind that has some point of resemblance to the bodily organ of that name, and a consideration of the function of the bodily organ will suggest the true idea of the heart of the mind. The heart of the body propels the vital current, and sustains organic life. It is the fountain from which the vital fluid flows, from which either life or death may flow, according to the state of the blood. The mind as well as the body has a heart which, as we have seen, is re-

presented as a fountain, or as an efficient propelling influence, out of which flows good or evil, according as the heart is good or evil. This heart is represented, not only as the source or fountain of good and evil, but as being either good or evil in itself, as constituting the character of man, and not merely as being capable of moral character.

It is also represented as something over which we have control, for which we are responsible, and which, in case it is wicked, we are bound to change on pain of death. Again; the heart, in the sense in which we are considering it, is that, the radical change of which constitutes a radical change of moral character. This is plain from Matthew 12:34,35, and 15:18,19, already considered.

7. Our own consciousness, then, must inform us that the heart of the mind that possesses these characteristics, can be nothing else than the supreme ultimate intention of the soul. Regeneration is represented in the Bible as constituting a radical change of character, as the resurrection from a death in sin, as the beginning of a new and spiritual life, as constituting a new creature, as a new creation, not a physical, but a moral or spiritual creation, as conversion, or turning to God, as giving God the heart, as loving God with all our heart, and our neighbor as ourselves. Now we have seen abundantly, that moral character belongs to, or is an attribute of, the ultimate choice or intention of the soul.

Regeneration then is a radical change of the ultimate intention, and, of course, of the end or object of life. We have seen, that the choice of an end is efficient in producing executive volitions, or the use of means to obtain its end. A selfish ultimate choice is, therefore, a wicked heart, out of which flows every evil; and a benevolent ultimate choice is a good heart, out of which flows every good and commendable deed.

Regeneration, to have the characteristics ascribed to it in the Bible, must consist in a change in the attitude of the will, or a change in its ultimate choice, intention, or preference; a change from selfishness to benevolence; from choosing self-gratification as the supreme and ultimate end of life, to the supreme and ultimate choice of the highest well-being of God and of the universe; from a state of entire consecration to self-interest, self-indulgence, self-gratification for its own sake or as an end, and as the supreme end of life, to a state of entire consecration to God, and to the interests of his kingdom as the supreme and ultimate end of life.

THE UNIVERSAL NECESSITY OF REGENERATION.

1. The necessity of regeneration as a condition of salvation must be co-extensive with moral depravity. This has been shown to be universal among the unregenerate moral agents of our race. It surely is impossible, that a world or a universe of unholy or selfish beings should be happy. It is impossible that

heaven should be made up of selfish beings. It is intuitively certain that without benevolence or holiness no moral being can be ultimately happy. Without regeneration, a selfish soul can by no possibility be fitted either for the employments, or for the enjoyments, of heaven.

2. The Scriptures expressly teach the universal necessity of regeneration. "Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God."—John 3:3. "For in Christ Jesus neither circumcision availlith any thing, nor uncircumsision, but a new creature."—Gal. 6:15.

AGENCIES EMPLOYED IN REGENERATION.

1. The Scriptures often ascribe regeneration to the Spirit of God. "Jesus answered, Verily, Verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit."—John 3:5,6. "Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God,"—John 1:15.

2. We have seen that the subject (person) is active in regeneration, that regeneration consists in the sinner changing his ultimate choice, intention, preference; or in changing from selfishness to love or benevolence; or, in other words, in turning from the supreme choice of self-gratification, to the supreme love of God and the equal love of his neighbor. Of course the subject of regeneration must be an agent in the work.

3. There are generally other agents, one or more human beings concerned in persuading the sinner to turn. The Bible recognizes both the subject and the preacher as agents in the work. Thus Paul says: "I have begotten you through the gospel." Here the same word is used which is used in another case, where regeneration is ascribed to God.

Again: an apostle says, "Ye have purified your souls by obeying the truth." Here the work is ascribed to the subject. There are then always two, and generally more than two agents employed in effecting the work. Several theologians have held that regeneration is the work of the Holy Spirit alone. In proof of this they cite those passages that ascribe it to God. But I might just as lawfully insist that it is the work of man alone, and quote those passages that ascribe it to man, to substantiate my position. Or I might assert that it is alone the work of the subject, and in proof of this position quote those passages that ascribe it to the subject. Or again, I might assert that it is effected by the truth alone, and quote such passages as the following to substantiate by position: "Of his own will begat He us with the word of truth, that we should be a kind of first-fruits of his creatures."—James 1:18. "Being born again, not of corruptible seed, but of incorruptible by the word of God, which liveth and abideth forever."—I Peter 1:23.

Historical

TRINE IMMERSION

But I must observe further, that they not only administered baptism by immersion under water, but also repeated this three times. Tertullian speaks of it as a ceremony generally used in his time: We dip not once, but three times, at the naming every person of the Trinity. The same is asserted by St. Basil, and St. Jerom, and the author under the name of Dionysius, who says likewise, that it was done at the distinct mention of each person of the blessed Trinity. St. Ambrose is most particular in the description of this rite: Thou wast asked, says he, Dost thou believe in God the Father Almighty? And thou repliedst, I believe, and wast dipped; that is, buried. A second demand was made, Dost thou believe in Jesus Christ our Lord, and in his Cross? Thou answeredst again, I believe, and wast dipped. Therefore thou wast buried with Christ. For he that is buried with Christ, rises again with Christ. A third time the question was repeated, Dost thou believe in the Holy Ghost? And thy answer was, I believe. Then thou wast dipped a third time, that thy triple confession might absolve thee from the various offences of thy former life. Two reasons are commonly assigned for this practice. 1. That it might represent Christ's three days' burial, and his resurrection on the third day. We cover ourselves in the water, says Gregory Nyssen, as Christ did in the earth, and this we do three times, to represent the grace of his resurrection performed after three days. In like manner Cyril of Jerusalem and the author of The Questions upon the Scripture, under the name of Athanasius. Thus likewise Pope Leo among the Latins: The trine immersion is an imitation of the three days' burial, and the rising again out of the water is an image of Christ rising from the grave. 2. Another reason was, that it might represent their profession of faith in the holy Trinity, in whose name they were baptized. St. Austin joins both reasons together, telling us there was a twofold

mystery signified in this way baptizing. The trine immersion was both a symbol of the holy Trinity, in whose name we are baptized, and also a type of the Lord's burial, and of his resurrection on the third day from the dead. For we are buried with Christ by baptism, and rise again with him by faith. St. Jerom makes this ceremony to be a symbol of the Unity as well as the Trinity. For, says he, we are thrice dipped in water, that the mystery of the Trinity may appear to be but one: we are not baptized in the names of Father, Son, and Holy Ghost, but in one name, which is God. And therefore he adds, that though we be thrice put under water to represent the mystery of the Trinity, yet it is reputed but one baptism. The original of this custom is not exactly agreed upon by the ancients. Some derive it from apostolical tradition; others, from the first institution of baptism by our Saviour; whilst others esteem it only an indifferent circumstance or ceremony, that may be used or omitted, without any detriment to the sacrament itself, or breach of any Divine appointment. Tertullian, St. Basil, and St. Jerom, put it among those rites of the church, which they reckon to be handed down from apostolical tradition. St. Chrysostom seems rather to make it part of the first institution. For he says, Christ delivered to his disciples one baptism in three immersions of the body, when he said to them, "Go, teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." And Theodoret was of the same opinion: for he charges Eunomius as making an innovation upon the original institution of baptism, delivered by Christ and his apostles, in that he made a contrary law, that men should not be baptized with three immersions, nor with invocation of the Trinity, but only with one immersion into the death of Christ. Pope Pelagius brought the same charge against some others in his time, who baptized in the name of Christ, only with one immersion, which he condemns as contrary to the gospel command given by Christ, who appointed every one to be baptized in the name of the Trinity, and that with three immersions, saying to his

disciples, "Go, baptize all nations, in the name of the Father, Son, and Holy Ghost." And this was so far esteemed a Divine obligation by the Authors of the Apostolic Cannons, that they order every bishop or presbyter to be deposed, who should administer baptism not by three immersions, but only one in the name of Christ; because Christ said not, Baptize into my death, but, Go, baptize all nations in the name of the Father, Son, and Holy Ghost."

It is plain, all these writers thought this a necessary circumstance from our Saviour's institution. And the Eunomians, who first rejected this, are condemned by Theodoret and Sozomen, as making a new law of baptizing, not only against the general practice, but against the general rule and tradition of the church.

—Bingham's Antiquities Of The Christian Church.

LET ME ABIDE IN THEE

Dear Lord, Thou art the true and living vine,
Grant me to be a fruitful branch of thine;
May that life-strength which come alone from thee,
Be manifest from day to day in me.

Let strength from thee through all my being flow,
That I in thee may daily live and grow;
Yea, let me constantly abide in thee,
That I may do the work thou hast for me.

Apart from thee I could not live one day,
For I would surely err and lose my way;
Let thy free grace my every need supply,
For without thee I soon would wither—die.

Help me to spend my life to thy name's praise,
That I at last may see thy lovely face;
O! grant that I in thee and thou in me,
May sweetly live to all eternity.

—Selected.

EXAMPLE

It is easy enough to be steady and cool,
When others must suffer the blow,
It is easy enough to establish the rule
By which other people should go;
But the test of a man and the proof of his creed
Is not the advice that he gives,
Nor the wisdom he utters to others in need,
But soley the way that he lives.

The cheat often warns the young boy to be true,
There are sinners who preach against sin,
There are smug men who talk of the right thing
to do,
Yet they'll trample down honor to win.
There are thousands who know what is noblest
and best,
Yet they fall in the heat of the strife
Forgetting, when standing face front to the test,
That the best sort of preaching is life.

The finest of sermons are those that men live,
The greatest of lessons are learned
From the sterling examples of truth that men give,
And the unworthy joys they have spurned.
For vain are the words of your counseling fair,
And lost are your messages true,
Unless day by day in your dealings they square
Four ways to the things that you do.

You must live as you say you want others to live,
You must set an example of truth,
You must back with your deeds the advice that
you give

For keen are the bright eyes of youth,
And they see what Age fancies at times is unseen,
They know what age thinks is unknown;
The one way to win them to lives that are clean
Is to have a clean life of your own.

- Selected.

BIBLE STUDY
—MALACHI—

In the first chapter the word of the Lord is once again being put before the children of Israel by Malachi as it is done often times through the Bible. Here He is warning about the Divine Worship Profaned by Greedy Priests. The Lord says that, a son honoreth his father, and a servant his master, if then I be a father where is mine honor? Yet they don't seem to understand the importance of it.

In the second we find that the skeptics is soon to be convinced of the great power of God. He says that, "if ye will not hear, and if ye will not lay it to heart, to give glory unto my name I will send a curse upon you. There seems to be more evidence here that we can not hide anything from our "Maker."

In the final chapters it speaks of God's messengers coming with a refining fire and to the ones that are true and faithful to Him, the blessing that will come from the windows of Heaven. And also the penalty for the wicked.

—Roger Skiles, Anderson, Ind.

Read in chapter 1:8, how the people offered unholy sacrifices.

Chapters 3:16,17 shows that there were yet some who feared the Lord.

Chapter 4:6 how an Elijah-like messenger saves the earth from a curse.

Who is the "messenger of the covenant" in chapter 3:1?

What is the "great Day of the Lord" spoken of Mal. 4:5 and Joel 2:31?

—Editor.

THE PILGRIM

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NO. 11

"Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul." 1 Peter 2:11

THE PILOT

As I sail o'er life's wide ocean,
Speeding to eternity;
Christ, the One who never slumbers,
Will my trusty Pilot be.

Hidden rocks I'm not alarmed at,
Neither fear the bar and sand;
For I've given o'er the tiller,
To the Pilot's steady hand.

Then through sunshine, rain or tempest,
In the darkness or the day;
Though there be no track or pathway,
Yet the Pilot knows the way.

Are you drifting, surely drifting,
O'er life's wild and trackless sea?
Christ is calling o'er the billows,
He your Pilot wants to be.

If you'll listen to his pleading,
Though you see no port in sight;
He through simple faith will show you
Bright and clear, the harbor light.

—Selected by Stella M. Flora
Nappanee, Indiana

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THANKSGIVING DAY

By Richard D. Skiles

"Enter into his gates with thanksgiving, and into his courts with praise, be thankful into him and bless his name"—Surely christian people have many things to be thankful for. Also the season of thanksgiving is twelve months out of the year instead of just the next to the last Thursday in November. However it is a gracious privilege to live under a government that has set aside one day out of the year as a national day of thanksgiving. In looking back into the early history of the United States we find the settlers were coming to this country due to religious oppression in their homeland. They had great faith to set out on the high seas for distant shores unknown to them. They suffered severely from want, sickness, and lack of protection from the severe winters, but they never forgot their Lord. Even though their losses were heavy after the first winter, they gathered together and had a thanksgiving celebration. Today we as a nation hold to the tradition of the early Pilgrims.

There is however a failing in the modern version of thanksgiving day. Thanks can only truly and successfully be offered to our Lord by born again christians. How can the wicked, sinful person estranged from God do justice to thanksgiving day? The only thing for the unregenerated soul is repentance, which must precede thanksgiving et all. It is also doubtful whether the majority of the world and many so called christians know the meaning of the words 'thank you'. We are living in a society in which 'thank you' is often heard. We habitually say thank you for everything. However it is sad to say it is merely a form and the meaning comes from and goes no deeper than the sound of the words. "With their mouths they draw nigh to me but their heart is far from me. The sincere christian says 'thank you Lord' simply because his

heart is overflowing with gratitude. Possibly the desire and sincere feeling in the heart is the true gratitude offered to God. We repeat, this is a constant feeling in the heart of the christian and not a yearly occurrence. If we are truly born again we cannot refrain from bursting forth in thanksgiving to God for the innumerable blessings we receive daily. On the other hand if we as christians feel, that because we become pious and go to church on Thanksgiving Day, Christmas Day, and Easter Sunday, we are glorifying our Lord, We fear we are lacking the true love which would bring gratitude into our hearts daily.

We so often become burdened down with our daily cares that we scarcely find time to let ourselves evaluate the goodness of God that envelopes us. We are limited to sixty minutes in an hour in this era, which we call time. We are so prone to do the things pertaining to this life first, and if any time remains perhaps we will use it for glorification and praise to God. This is certainly the reverse of the situation which should exist. Also when we become ill or unable to function correctly physically, we are then willing to look to God for help and thank him for past blessings. Do we not think that God also likes strong, healthy, physically fit individuals in his service? How beautiful to see the physically perfect youth giving their young lives in service to the Lord! God wants the service of the old, the middle aged, and also the vigorous youth. There is nothing quite as inspiring as the energetic young person who is born again and truly loves his Lord.

There is another failing in our modern day thanksgiving celebration which is more difficult to deal with since it has found its way into the customs of nearly all people. We look forward to the celebration of the day itself and fail to realize the significance of why the day was originated and set aside. The town turkey, the pumpkin pie, etc. Is this all that thanksgiving day means to us? The fact of the matter is, that these holidays which have a religious source are so commercialized that it is very difficult to extract

the true meaning. Many young children, if asked what Thanksgiving Day means to them, would answer, due to lack of christian teaching, the enjoyment of the celebration of the day itself. The present existing conditions with the majority of us is not conducive to sincere genuine thankfulness. It has been said that poverty is the author of thankfulness and prosperity infringes upon it. The schools and colleges are fast extracting the precious little religious teachings that were originally taught and replacing them with insidious theories. The very stage when the young mind is normally seeking a philosophy of life is when these theories are rejected. And without the precious knowledge obtained through early christian teaching, they readily absorb these absurd ideas. One of the main efforts of modern higher education is to keep the mind occupied at all times and never allow the individual any time to himself in which he can quietly meditate and search out the genuine truths. However a society such as this still insists on the celebration of Thanksgiving Day et al, as they see fit. Are we as christians willing to follow along? Let us keep a true sense of values. The thanksgiving celebration, in moderation, is far from wrong if we keep the christian goal in view. This season as we are enjoying the comfort of our homes and the plenty of the land let us not forget the people of the world that are less fortunate then we.

—2123 High St., Oakland 19, Calif.

LIFE AND DEATH
DEATH

By J. I. Cover

Death soon followed hard after life. Eve by partaking of the tree of knowledge of good and evil, offered the forbidden fruit to Adam who knowingly partaking transgressed God's decree, "In the day that thou eatest thereof thou shalt surely die. Gen. 2:17, and recieved the sentence of death, "For dust thou art, and unto dust shalt thou return." Satan had questioned God's first law, and decievingly said, "Ye shall

not surely die: for God doth know that in the day ye eat thereof then your eyes shall be opened, and ye shall be as God's knowing good and evil," Gen. 3:4,5, directly contradicting God's word and adding inducement to partake of the forbidden fruit.

The decree of death did not dissolve the soul and spirit, but the whole man was affected by it, sweat, toil, and tears, and also at the dissolution of the body; the spirit and soul must leave the body and appear before God naked and houseless.

On the day of sentence to death, the seeds of death, disease and decay were planted in man that could bring a destructive change, that we may write of later. As living beings are subject to influence by and to surroundings; so in opposite comparison, death closes our earthly existence, the soul and spirit ceases from active labor and awareness of earthly things, entering into a passive changed condition.

The prospect of death is ever before mankind, "It is appointed unto Man once to die, but after this the judgment, Heb. 9:27. This fearful prospect has disturbed man to gloomy doubts, and the distresses of pain, diseases, and many ailments, and brings on a continual warfare in the body that in time grows weaker and finally succumbs, ceases to be in conflict. Death hung over all a dark and final curtain, only dimly lighted by the promises of God, that were conditioned upon a Redeemer.

Millions died without hope; others hoping, longing, groaning for a better day, though shrouded in mystery, and darkened by the idolatrous religions of ages past, and still extant.

Death, natural death of the body reigned a dark and fearful spectre—the soul inactive to the better and higher ways of virtue, sunk to a low level of sin and depravity; dead in trespasses and sins, Eph. 2:1. From this hopeless state, it is now possible to become "dead indeed unto sin, but alive unto God through Jesus Christ our Lord, Rom. 6:11. A terrible result of sin is the desire, and deed to kill as Cain did to his brother Abel. Wars on national scale have been so destructive;

millions have died in this manner. Man who must die hastens the death of others, pushing them to eternity and in turn is pushed over the same brink of woe and despair. True it is that a part of mankind have no fear of death live in faith and trust, peace and joy, looking forward to life beyond the grave, and to those death has a different meaning-- a release from all the fears of the future.

Though we may overcome disease and live on, we are led on to old decaying age. So disease, accident, and old age follow hard after, health, survival, and youth. Jesus "hath abolished death, and hath brought life and immortality to light through the gospel, II Tim. 1:10. which is called The Narrow Way.

The way of death and darkest night,
Pursues the round of life and light;
As day and night revolve apace,
So death engulphs the human race.

So round and round the wheel of time,
God rules the motions so sublime;
Though death has been a reign of fear,
Its doom is set, its end is near.

The sun of life shines clear and bright,
Beholds the nations gloomy plight;
Jesus has brought to death bound race,
The message of redeeming grace.

What though disease attacks our frame!
And we be halt or blind or lame!
The power of God so wide of range,
Can bring a wonderous glorious change.

The accidents of way and run,
Man kills another sun to sun;
By cruel methoss, thoughtless plays,
Or careless driving on Highways.

Death anywhere, earth, sea, and sky;
We live awhile, and then must fly,
Away to where God has a place,
For beings of the human race.

Old age creeps on halting and slow,
The house is crumbling, soon must go;
As soul and spirit fly away,
Dust unto dust, and clay to clay.

6-Star Route Box 1160, Sonora, Calif.
Next: The Narrow Way

MORE ABOUT THE "TRIBULATION" AND THE CHURCH

Webster's unabridged dictionary says that the word "tribulation" comes from a Latin word which means "to press or afflict," meaning, "distress or suffering resulting from oppression, persecution, afflictions, etc.

It is not the purpose of this writing to attempt to prove that the Church WILL go through the "tribulation;" for it is a widely known and terrible fact that the Church HAS BEEN IN "great tribulation" for the most part of the more than nineteen hundred years of her earthly pilgrimage, and has a vast array of Worthy Martyrs of every age, from her beginning, who "were slain for the Word of God, and the Testimony which they held." These may well be the ones "whose voices cry from under the alter, saying, "How long O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell upon the earth? Rev.6:9-11.

Therefore the only question left for investigation, here, is, Whether the Church in our time, or in the end of this age, will see any more tribulation, or suffer Martyrdom and be killed as their brethren were in other ages. And how much, and in what way, the prophecies in Matt. 24 and those in Revelation are related? how much of what was then prediction is now history?

It is certain that great and important end-time events were prophesied in both Matt. 24 and the book of Revelation, which are not yet fulfilled. But it is also important to recognize that very considerable and important parts of Jesus' "Olivet discourse" as recorded in Matt. 24, Mk. 9, and Luke 21; and John's vision on Patmos, as recorded in Revelation, which was then future, is now history. The Olivet discourse was 40 years before the fall of Jerusalem (70 A. D.), and Revelation is thought to have been written about 90 A. D., or about 20 years after Jerusalem was destroyed by the Romans.

For some eighteen hundred years, the Church believed that the visions of St. John while on Patmos was a

fore-gleam and fore-warning, in picture language, of the long and bitter struggle between the Church and her enemies, The Dragon—Beast power, already begun in Johns time with the Roman Empire (for he says, "I am your brother and companion in TRIBULATION), later with Papal Rome, and lastly with some form of religious-civil tyranny, representing the combined powers of the Dragon, Beast, and False prophet in the end of this age, out of which would emerge the "man of sin," "whom the Lord will destroy with the brightness of his coming."

Thus the book of Revelation opens with the declaration that it is a revelation of Jesus Christ to his servants "of things which must SHORTLY COME TO PASS." And the Seer is instructed to "write the things which thou HAST SEEN, and the things WHICH ARE, and the things which SHALL BE HEREAFTER."

In Revelation we are told of two kinds of sufferings, imposed by entirely different agencies or powers, upon two classes of people: One class are the "brethren" and "saints" and "Martyrs," who are persecuted and killed by the dragon-beast power, because they "keep the commandments of God, and have the testimony of Jesus Christ." Chapters 6:11; 7:14; 12:17; 13:7-10; 14:12,13. The other class are the wicked impenitent sinners, upon whom the most terrible punishments and plagues are inflicted by the decrees of Almighty God, by mighty angels, under the "trumpets" and "vials" as described in chapters 8,9, and 16.

Thus the SAINTS are PERSECUTED by the DEVIL; but the WICKED are PUNISHED by the decrees of ALMIGHTY GOD.—An important distinction which should be kept in mind in the study of this subject.

For wise reasons, God has never shielded his people from persecutions and tribulation inflicted upon them by Satan in an effort to overcome them, as witnessed by the children of Israel in Egypt; Job; the prophets; and the apostles and martyrs of Jesus Christ. He did not even protect his own Son from the insults and blasphemies and cruel scourging and death which sinners and the devil inflicted upon him.

No place in the Scriptures is it said or indicated that the BLESSED HOPE of the Church is to escape persecution and tribulation. But Jesus said, "Blessed are they which are persecuted for righteousness sake: for theirs is the kingdom of heaven." And, "Blessed are ye, when men shall revile you, and persecute you, And say all manner of evil against you falsely, for my names sake. Rejoice and be exceeding glad: for great is your reward in heaven." Matt. 5:10-12.

The apostle Paul said, "We glory in tribulation also: knowing that tribulation worketh patience; and patience, experience; and experience HOPE: and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." Rom. 5:3-5.

Thus God does not protect his children from the assaults of Satan, but he gives them power and grace to overcome them. And so in Rev. 7:9-17 John saw an innumerable multitude of all nations, and kindreds, and people, and tongues, who had come out of "great tribulation;" ascribing "Salvation, and Blessing, and Glory, and wisdom, and Thanksgiving, and honour, and power, and Might, unto God and the Lamb forever and ever." It is not stated in Revelation where the saints will be at the time of the plagues under the trumpets and vials, but we have no fear or reason to believe that God will suffer any of them to be tormented with any of those plagues, which are remarkably similar to the plagues which God visited upon the Egyptians by Moses.

It is worthy of our notice in the relation of these events, that the Israelites remained in Egypt until after the slaying of the first-born, which was the last and most terrible of all the plagues, yet none of the children of Israel suffered any of the punishments which God put upon the Egyptians for their crimes. But it is important to remember, here, that though God protected his people from the plagues in Egypt, he did not prevent the Egyptians from inflicting cruel servitude and afflictions upon them; even after he had begun to deliver them. Perhaps many of them died under

their burdens.

The claim that the book of Revelation from the 4th to the 19th chapter was not written for or to the Church seems strange and unsubstantiated, in view of the fact that in the opening of the vision John was told, "what thou seest, write in a book, and send it unto the seven churches which are in Asia. And in the closing chapter it is said, "I Jesus have sent mine angel to testify unto you these things IN THE CHURCHES!" Why would the "book" be sent to "the churches" if the main part of it was not written for, nor, about the Church?

The opening scenes of Chapter 12 are obviously historical, because the "woman" and the "man child" and the attempt of the dragon to devour the child as soon as it was born, must certainly refer to the birth of Christ, and the cruel attempt of king Herod to kill him.

We believe the "woman" can and does represent Israel under the Old Covenant, and the Church of Jesus Christ under the New Covenant, The Virgin Mother of Jesus was one of the faithful remnant of Old Covenant Israel. And when Jesus established his Church it consisted of a remnant seed of Old Covenant Israel, who were "born again" of the Spirit on Pentecost; the birthday of the Church.

The Church therefore, like Christ her head is the seed of the woman, begotten in Christ by the Spirit—the mystery of God in the flesh being repeated viz: A virgin mother begetting children without an husband or the seed of man. "But Jerusalem which is above is free, which is the mother of us all. For it is written, Rejoice thou barren that barest not; break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath an husband." Gal. 4:26,27; Isa. 54:1-5. See also Heb. 12:22; Rev.21:2,9,10.

In this respect it is of great interest to know that Mary the mother of Jesus became a member of His Church, which is also called his body. Acts. 1:14.

"And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Rev. 12:17. Who but the Church would have the testimony of Jesus Christ?

Rev. 19 is a proper sequel and description of the glorious ending and victory of Christ and his church over all of her enemies, as described in the preceding chapters from first to the last.—D. F. W.

WHERE ARE THE TEARS?

Raging, rioting Greeks in the stadium of Ephesus could not terrify him; into the arena he determined to go to address the milling mob. A powerful Roman governor could not awe him; he reasoned of righteousness, temperance, and judgment to come. Blood-thirsty Judeans could not intimidate him; he traveled to Jerusalem, took a dreadful beating, and then made his defense to his countrymen. Yet, along with his boldness in dealing with unregenerate humanity he shed tears of love and compassion.

Who was this man of dauntless courage who traversed the rugged terrain of Europe and Asia at peril of death "to warn every one night and day with tears"? Indeed, it was he who had turned the world upside down, Paul, the apostle of Jesus Christ. It was he upon rested a tremendous responsibility: that of proclaiming throughout the world the only message which would save men, the message that "Christ had died for the sins" of all mankind. This Gospel must be proclaimed to all while yet there was time, for a terrible destiny awaited those who should fail to obey it. For was not Christ to appear with His mighty angels "in flaming fire taking vengeance on them that obey not the gospel of the Lord Jesus Christ"? Small wonder that he exclaimed: "Woe is unto me, if I preach not the gospel!" Small wonder that he "ceased not to warn every one night and day with tears."

Tears of paternal love for his churches; tears of anguish and pain for those who rejected Christ. How

he must have wept as he wrote: "I have great heaviness and continual sorrow in my heart. . . my heart's desire and prayer to God for Israel is that they might be saved." This compassion was the compassion of his Saviour Jesus Christ. Had not Christ on His triumphal journey, surrounded by a joyous multitude, behold the city of Jerusalem and wailed over it, saying, "If thou hadst known, even thou, at least in this thy day the things which be long unto thy peace, but now they are hid from thine eyes"? Over the obstinate unbelief of the Jews, seemingly unconcerned about the destruction and woe facing them in time and eternity, Jesus had wept. As He, too, knew the awful consequences of unbelief, Paul therefore had not "ceased to warn every one night and day with tears." From the days of Paul onward, there have been Christians down through the centuries who have had the same compassion.

Where, in the Christian church, are there tears today? Are men no longer facing the reality of an eternal destiny? Where then is there compassion manifested in weeping? Where is the compassion of a Paul? Happily, in the days of Paul compassionate weeping for souls did not have to meet the disapproval of naturalistic psychologists, who themselves do not accept the Christian faith, But who none-the-less do attempt to describe the Christian experience, and who place their stamp of disapproval on any display of religious emotion.

What has brought about this disapproval upon the expression of emotion, against the direct command of God: "weep with them that weep"? Might present-day psychology have its roots in a pragmatism whose values are defined in terms of human (unregenerate man) welfare and happiness, to the exclusion of the supernatural and the future life? Only the things which produce pleasant feelings are acceptable to the psychology of modern man. As a consequence, normal Christian emotion is rejected because it is unpleasant to unregenerate man.

Why should the Christian church heed this humanistic psychology which belittles the compassion of our Lord?

Why not return to the New Testament standard of love expressed in the compassion of Jesus, and later Paul? This need not lead to the crowd hysteria and auto-hypnosis of extremists in the past; it should rather give legitimate outlet to the emotional life of Christians. Men in this modern age are emotionally starved: note the attention given to jazzy radio programs, thrilling movie pictures, and the like. Men of the world seemingly need an outlet for their emotions. Should Christian ministers or laymen, then, be stigmatized for showing some warmth of feeling and compassion? After all, Christianity is a life or death matter. This is no child's play. A terrible responsibility rests on the Christian Church to make known to all the world the Gospel of Jesus Christ. When the church, through prayer and repentance, awakens to a fuller realization that souls are being lost eternally, she will be impelled by compassion to go forth. Weeping tears of love and tenderness she will go forth more earnestly to win for God the souls of men.

—June 1958, Herald of Truth.

REAL FAITH

During the reign of Jehoshaphat, king of Judah, a powerful coalition of heathen armies marched against him, Jehoshaphat called all the people of Judah together. They congregated in the temple. The king prayed to God for help. "O our God, wilt thou not judge them? for we have no might against this company that cometh against us; neither know we what to do: but our eyes are upon thee." II Chron. 20:12.

After the prayer, the Spirit of God came upon a man named Jehaziel and caused him to prophesy. Jahaziel described the location of the enemy forces and foretold that God would fight against and defeat the enemy. Jehoshaphat did not wait until the victory to praise God for it; he fell down on his face and worshiped right there. Next morning as the Judaeans marched out meet the foe, they chanted a hymn of triumph. As far as they were concerned, the battle was already over. That is real faith. —Selected.

EVIDENCES OF REGENERATION

(Condensed from the lectures of C. G. Finney, 1848)

INTRODUCTORY REMARKS.

1. We must constantly recognize the fact, that saints and sinners have precisely similar constitutions and constitutional susceptibilities, and therefore that many things are common to both. What is common to both cannot, of course, be an evidence of regeneration.

2. That no state of the sensibility has any moral character in itself. That regeneration does not consist in, or imply, any physical change whatever, either of the intellect, sensibility, or the faculty of will.

3. That the sensibility of the sinner is susceptible of every kind and degree of feeling that is possible to saints.

4. The same is true of the consciences of both saints and sinners, and of the intelligence generally.

5. The inquiry is, What are evidences of a change in the ultimate intention? What is evidence that benevolence is the ruling choice, preference, intention of the soul? It is a plain question, and demands, and may have, a plain answer. But so much error prevails as to the nature of regeneration, and, consequently, as to what are evidences of regeneration, that we need patience, discrimination, and perseverance, and withal candor, to get at the truth upon this subject.

WHEREIN THE EXPERIENCE AND OUTWARD LIFE OF SAINTS AND SINNERS MAY AGREE.

It is plain that they may be alike, in whatever does not consist in, or necessarily proceed from, the attitude of their will; that is, in whatever is constitutional or involuntary.

For example:— 1. They may both desire their own happiness. This desire is constitutional, and, of course, common to both saints and sinners.

2. They may both desire the happiness of others. This also is constitutional, and of course common to both saints and sinners. There is no moral character in these desires, any more than there is in the desire for food and drink. That men have a natural desire for the happiness of others, is evident from the fact that they manifest pleasure when others are happy, unless they have some selfish reason for envy, or unless the happiness of others is in some way inconsistent with their own. They also manifest uneasiness and pain when they see others in misery, unless they have some selfish reason for desiring their misery.

3. Saints and sinners may alike dread their own misery, and the misery of others. This is strictly constitutional, and has therefore no moral character. I have known that very wicked men, and men who had been infidels, when they were convinced of the truths of Christianity, manifested great concern about their families and about their neighbors; and, in one instance, I heard of an aged man of this description who, when convinced of the truth, went and warned his neigh-

bors to flee from the wrath to come, avowing at the same time his conviction, that there was no mercy for him, though he felt deeply concerned for other. Such like cases have repeatedly been witnessed. The case of the rich man in hell seems to have been one of this description, or to have illustrated the same truth. Although he knew his own case to be hopeless, yet he desired that Lazarus should be sent to warn his five brethren, lest they also should come to that place of torment. In this case and in the case of the aged man just named, it appears that they not only desired that others should avoid misery, but they actually tried to prevent it, and used the means that were within their reach to save them.

Let it be understood, then, that as both saints and sinners constitutionally desire, not only their own happiness, but also the happiness of others, they may alike rejoice in the happiness and safety of others, and in converts to Christianity, and may alike grieve at the danger and misery of those who are unconverted. I well recollect, when far from home, and while an impenitent sinner, I received a letter from my youngest brother, informing me that he was converted to God. He, if he was converted, was, as I supposed, the first and the only member of the family who then had a hope of salvation. I was at the time, and both before and after, one of the most careless sinners, and yet on receiving this intelligence, I actually wept for joy and gratitude, that one of so prayerless a family was likely to be saved. Indeed, I have repeatedly known sinners to manifest much interest in the conversion of their friends, and express gratitude for their conversion, although they had no religion themselves. These desires have no moral character in themselves. In as far as they control the will, the will yielding to impulse instead of the law of the intelligence, this is selfishness.

4. They may agree in desiring the triumph of truth and righteousness, and the suppression of vice and error, for the sake of the bearings of these things on self and friends. These desires are constitutional and natural to both, under certain circumstances. When they do not influence the will, they have in themselves no moral character; but when they influence the will, their selfishness takes on a religious type. It then manifests zeal in promoting religion. But if desire, and not the intelligence, control the will, it is selfishness notwithstanding.

5. Moral agents constitutionally approve of what is right and disapprove of what is wrong. Of course, both saints and sinners may both approve of and delight in goodness. I can recollect weeping at an instance of what, at time, I supposed to be goodness, while at the same time, I was not religious myself. I have no doubt that wicked men, not only often are conscious of strongly approving the goodness of God, but that they also often take delight in contemplating it. This is constitutional, both as it respects the intellectual approba-

tion, and also as it respects the feeling of delight. It is a great mistake to suppose that sinners are never conscious of feelings of complacency and delight in the goodness of God. The Bible represents sinners as taking delight in drawing near to him. "Yet they seek me daily, and delight to know my ways, as a nation that did righteousness, and forsook not the ordinance of their God: they ask of me the ordinances of justice; they take delight in approaching to God."—Isa. 58:2. "And lo, thou art unto them as a very lovely song of one that hath a pleasant voice, and can play well on an instrument: for they hear thy words, but they do them not."—Ezek. 33:32.

6. 6. Saints and sinners may alike not only intellectually approve, but have feelings of deep complacency in, the characters of good men, sometimes good men of their own time and of their acquaintance, but more frequently good men either of a former age, or, if of their own age, of a distant country. The reason is this: good men of their own day and neighborhood are very apt to render them uneasy in their sins; to annoy them by their faithful reproofs and rebukes. This offends them, and overcomes their natural respect for goodness. But who has not observed the fact, that good and bad men unite in praising, admiring, and loving, —so far as feeling is concerned—good men of by-gone days, or good men at a distance, whose life and rebukes have annoyed the wicked in their own neighborhood? The fact is, that moral agents, from the laws of their being, necessarily approve of goodness wherever they witness it. Multitudes of sinners are conscious of this, and suppose that this is a virtuous feeling. It is of no use to deny, that they sometimes have feelings of love and gratitude to God, and of respect for, and complacency in good men. They often have these feelings, and to represent them as always having feelings of hatred and of opposition to God and to good men, is sure either to offend them, or to lead them to deny the truths of religion, if they are told that the Bible teaches this. Or, again, it may lead them to think themselves Christians, because they are conscious of such feelings as they are taught to believe are peculiar to Christians. Or again, it may lead them to think themselves Christians, because they are conscious of such feelings as they are taught to believe are peculiar to Christians. Or again, they may think that, although they are not Christians, yet they are far from being totally depraved, inasmuch as they have so many good desires and feelings. It should never be forgotten, that saints and sinners may agree in their opinions and intellectual views and judgments. Many professors of religion, it is to be feared, have supposed religion to consist in desires and feelings, and have entirely mistaken their own character. Indeed, nothing is more common than to hear religion spoken of as consisting altogether in mere feelings, desires, and emotions. Professors relate their feelings, and suppose themselves to be giving an account of their religion. It is infinitely important, that both professors of religion and non-professors should understand more than most of them do of their mental

constitution, and of the true nature of religion. Multitudes of professors of religion have, it is to be feared, a hope founded altogether upon desires and feelings that are purely constitutional, and therefore common to both saints and sinners.

7. Saints and sinners agree in this, that they both disapprove of, and are often disgusted with, and deeply abhor, sin. They cannot but disapprove of sin. Necessity is laid upon every moral agent, whatever his character may be, by the law of his being, to condemn and disapprove of sin. And often the sensibility of sinners, as well as of saints, is filled with deep disgust and loathing in view of sin. I know that representations the direct opposite of these are often made. Sinners are represented as universally having complacency in sin, as having a constitutional craving for sin, as they have for food and drink. But such representations are false and most injurious. They contradict the sinner's consciousness, and lead him either to deny his total depravity, or to deny the Bible, or to think himself regenerate. As was shown when upon the subject of moral depravity, sinners do not love sin for its own sake; yet they crave other things, and this leads to prohibited indulgence, which indulgence is sin. But it is not the sinfulness of the indulgence that was desired. That might have produced disgust and loathing in the sensibility, if it had been considered even at the moment of the indulgence. For example: suppose a licentious man, a drunkard, a gambler, or any other wicked man, engaged in his favorite indulgence, and suppose that the sinfulness of this indulgence should be strongly set before his mind by the Holy Spirit. He might be deeply ashamed and disgusted with himself, and so much so as to feel a great contempt for himself, and feel almost ready, were it possible, to spit in his own face. And yet, unless this feeling becomes more powerful than the desire and feeling which the will is seeking to indulge, the indulgence will be persevered in, notwithstanding this disgust. If the feeling of disgust should for the time overmatch the opposing desire, the indulgence will be, for the time being, abandoned for the sake of gratifying or appeasing the feeling of disgust. But this is not virtue. It is only a change in the form of selfishness. Feeling still governs, and not the law of the intelligence. The indulgence is only abandoned for the time being, to gratify a stronger impulse of the sensibility. The will, will of course return to the indulgence again, when the feeling of fear, disgust, or loathing subside. This, no doubt, accounts for the multitudes of spurious conversions sometimes witnessed. Sinners are convicted, fears awakened, and disgust and loathing excited. These feelings for the time become stronger than their desires for their former indulgences, and consequently they abandon them for a time, in obedience, not to the law of God or of their intelligence, but in obedience to their fear, disgust, and shame. But when conviction subsides, and the consequent feelings are no more, these spurious converts "return like a dog to his vomit, and like a sow that was washed to her wallowing in the mire."—(To be continued)

Historical

DESTRUCTION OF JERUSALEM, A. D. 70

The forbearance of God with his covenant people, who had crucified their own Saviour, at last reached its limit. James the Just, the man who was fitted, if any could be, to reconcile the Jews to the Christian religion, had been stoned by his hardened brethren, for whom he daily interceded in the temple; and with him the Christian community in Jerusalem had lost its importance for that city. The hour of fearful judgment drew near. The prophecy of the Lord approached its literal fulfillment.

Under the last governors, Felix, Festus, Albinus and Florus, moral corruption and the dissolution of all social ties, but at the same time the oppressiveness of the Roman yoke, increased every year. After the accession of Felix, assassins, the "Sicarians" (from *sica*, a dagger) armed with daggers and purchasable for any crime, endangering safety in city and country, roamed over Palestine. Besides this, the party spirit amongst the Jews themselves and their hatred of their heathen oppressors rose to the most insolent political and religious fanaticism, and was continually inflamed by false prophets and Messiahs, one of whom, for example, according to Josephus, drew after him thirty thousand men. At last in the year 66, under the last procurator, Gessius Florus there began an organized rebellion against the Romans, but at the same time a terrible civil war also between the zealots and the conservatives, as well as between different parties of the revolted themselves. The Christians, remembering the Lord's admonition (Matt. 24:15), forsook Jerusalem and fled to the town of Pella beyond the Jordan, in the north of Perea, where king Herod Agrippa II, before whom Paul once stood, opened to them a safe asylum. An old tradition says, that a divine voice reminded their most prominent members once more of the flight. The emperor Nero, informed of this rebellion, sent the famous general, Vespasian, with a large force to Palestine. Vespasian opened the campaign in the year 67

from the Syrian port-town, Ptolemais (Acco), and against a stout resistance overran Galilee with an army of sixty thousand men. But events in Rome hindered him from completing the tragedy, and required him to return thither. Nero had killed himself. The emperors, Galba, Otho, and Vitellius followed one another in rapid succession. The latter was taken out of a dog's kennel in Rome drunk, dragged through the streets, and shamefully put to death, and Vespasaan, in the year 69, was universally proclaimed emperor.

His son, Titus, who himself ten years after became emperor, and highly distinguished himself by his mildness and philanthropy, then undertook the prosecution of the Jewish war, and became the instrument in the hand of God of destroying the holy city and the temple. In April, A. D. 70, immediately after Easter, when Jerusalem was filled with strangers, the siege began. The zealots rejected with sneering defiance the repeated proposals of Titus and the prayers of Josephus, who accompanied him as interpreter and mediator; and they struck down every one who spoke of surrender. Even the famine, which now began to rage and sweep away thousands daily, the cries of mothers and babes, the most pitiable and continually increasing misery around them, could not move the crazy fanatics. History records no other instance of such obstinate resistance, such desperate bravery and contempt of death. For the Jews fought, not only for civil liberty, life, and their native land, but for that which constituted their national pride and glory, and gave their whole history its significance,—for their religion, which even in this state of horrible degeneracy infused into them an almost superhuman power of endurance and a fearful inspiration. At last in July the castle of Antonia was surprised and taken by night. The Roman general proposed to keep that magnificent work of art, the temple, to grace his triumph; but he was again insultingly repulsed. The famine was so severe, that many swallowed their jewels; another even roasted her own child; but the wretches would hear nothing of mercy. When Titus finally ordered the temple halls to

be set on fire, he still wished to save the venerable sanctuary. But its destruction was determined by a higher decree. In a fresh assault, a soldier unbidden hurled a firebrand through the golden door. When the flame arose, the Jews raised a hideous yell and tried to put out the fire; while others, clinging with a last convulsive grasp to their Messianic hopes, rested in the declaration of a false prophet, that God in the midst of the conflagration of the temple would give the signal for the deliverance of his people. Titus himself gave repeated orders to have the fire extinguished. But in vain. His legions vied with each other in feeding the flame, and made the unhappy people feel the whole weight of their unchained rage. At first the vast stream of blood from the bodies heaped up before the altar of burnt-offering restrained the fire; but soon the whole prodigious structure was in flames. It was burnt on the tenth of August, A. D. 70, the same day of the year on which according to tradition the first temple was destroyed by Nebuchadnezzar. "No one," says Josephus, "can conceive of a louder, more terrible shriek, than arose from all sides during the burning of the temple. The shout of victory and the jubilee of the legions sounded through the wailings of the people upon the mountain and throughout the city. The echo from all the mountains around, even to Perea, increased the deafening roar. Yet the sight was equally terrible. The mountain seemed as if enveloped to its base in one sheet of flame. On the top the earth was nowhere visible. All was covered with corpses; over these heaps the soldiers pursued the fugitives." The same author gives the number of Jews slain at the siege of Jerusalem as one million one hundred thousand; and the number sold into slavery during the war, ninety thousand!

Even the heathen Titus publicly exclaimed, that GOD aided the Romans and drove the Jews from their impregnable strongholds. The Jew, Josephus, a learned priest and Pharisee, who has described the whole Jewish war at length in seven books, and who went through it himself from beginning to end, at first as governor

of Galilee, then as a prisoner of Vespasian, finally as a companion of Titus and mediator between the Romans and Jews, recognized in this tragical event a divine judgment and admitted of his degenerate countrymen, to whom he was otherwise attached in sincere love: "I will not hesitate to say what gives me pain: I believe, that, had the Romans delayed their punishment of that ungodly people, the city would have been swallowed up by the earth, or overwhelmed with a flood, or, like Sodom, consumed with fire from heaven. For the generation which was in it, was far more ungodly than the men on whom those punishments had in former times fallen. By their madness, the whole nation is ruined." Thus, therefore, must one of the best Roman emperors execute the long threatened judgment of God, and the most learned Jew of his time describe it, and thereby, without willing or knowing it, bear testimony to the truth of the word, and the divinity of the mission, of Jesus Christ, the rejection of whom brought all this and the subsequent misfortune upon the apostate "royal priesthood."

This awful catastrophe, which prefigured in miniature the final judgment, must have given the Christian churches a shock, of which we now, especially in the absence of all particular information respecting it, can hardly form a true conception. This actual refutation of stiff-necked Judaism, this divine ratification and sealing of Christianity, the confessors of which were all rescued from the ruin, not only gave a mighty impulse to faith, but at the same time formed a proper epoch in the history of the relation between the two religious bodies. It separated them forever. It is true, the apostle Paul had before now inwardly completed this separation by the Christian universality of his whole system of doctrine; but outwardly he had in various ways accommodated himself to Judaism, and had more than once religiously visited the temple. He wished not to appear as a revolutionist, nor to anticipate the natural course of history, the ways of Providence (I Cor. 7:18). But now the rupture was also outwardly consummated by the thunderbolt of divine

omnipotence. God himself destroyed the house, in which he had thus far dwelt; rejected his peculiar people for their obstinate rejection of the Messiah; demolished the whole fabric of the Mosaic theocracy, whose system of worship was, in its very nature, associated exclusively with the tabernacle at first and afterwards with the temple; but in so doing cut the cords which had hitherto bound, and according to the law of organic development NECESSARILY bound, the infant church, especially the Jewish portion of it, to the outward economy of the old covenant, and to Jerusalem as its centre. Henceforth the heathen could no longer look upon Christianity as a mere sect of Judaism, but must regard and treat it as a new, peculiar religion. The destruction of Jerusalem, therefore, marks that momentous crisis, at which the Christian church as a whole burst forth forever from the chrysalis of legalism, awoke to a sense of its maturity, and in government and worship at once took its independent stand before the world. This breaking away from hardened Judaism and its religious forms, however, involved no departure from the spirit of the Old Testament revelation. The church, on the contrary, entered into the inheritance of Israel. The Christians appeared as genuine Jews, who, following the inward current of the Mosaic religion, had found Him, who was the fulfillment of the law and the prophets; the perfect fruit of the old covenant and the living germ of the new; the beginning and the all-sufficient principle of a new moral creation.

It now only remained to complete the organization of the church in this altered state of things; to combine the premises in their results; to take up the conservative tendency of Peter, and the progressive tendency of Paul, as embodied respectively in the Jewish-Christian and the Gentile-Christian churches and fuse them into a third and higher tendency in a permanent organism; to set forth alike the unity of the two Testaments in diversity, and their diversity in unity; and in this way to wind up the history of the apostolic church. This was the work of John, the apostle of completion. — Philip Schaff, 1868.

YOUR MISSION

Hark! the voice of Jesus crying,—

"Who will go and work today?

Fields are white and harvest waiting,

Who will bear the sheaves away?

Loud and strong the Master calleth,

Rich reward He offers thee:

Who will answer, gladly saying,

"Here am I; send me, send me!"

If you cannot cross the ocean,

And the heathen lands explore,

You can find the heathen nearer,

You can help them at your door.

If you cannot give your thousands,

You can give the widow's mite;

And the least you do for Jesus,

Will be precious in His sight.

If you cannot speak like angels,

If you cannot preach like Paul,

You can tell the love of Jesus,

You can say He died for all.

If you cannot rouse the wicked

With the judgment's dread alarms,

You can lead the little children

To the Saviour's waiting arms.

If you cannot be the watchman,

Standing high on Zion's wall,

Pointing out the path to heaven,

Offering life and peace to all;

With your prayers and with your bounties

You can do what heaven demands;

You can be like faithful Aaron,

Holding up the prophet's hands.

If among the older people,

You may not be apt to teach;

"Feed my lambs," said Christ, our Shepherd,

"Place the food within their reach."

And it may be that the children

You have led with trembling hand,

Will be found among your jewels,

When you reach the better land.

Let none hear you idly saying,

"There is nothing I can do,"

While the souls of men are dying,

And the Master calls for you.

Take the task He gives you gladly,

Let His work your pleasure be;

Answer quickly when He calleth,

"Here am I; send me, send me!"

—Rev. Daniel March, 1869.

BIBLE STUDY

-MATTHEW-

The first book of the New Testament and is accepted as being written by Matthew. He was also called Levi. It is the first of the Four Gospels and is said to be the most widely read by people. It has the most chapters of the Four.

The first chapter gives the genealogy of Christ and of the angel in a dream to Joseph about Jesus. From the second to the fifth chapter we read of the Wise Men when Christ was born, the flight into Egypt and the return, the preaching of John the Baptist, Jesus being baptized, the temptation, and start of the Galilean ministry. Chapters 5, 6 and 7 are known as the Sermon on the Mount and Matthew gives us the most complete account of this.

From there we read of Christ healing many, sending out the twelve, telling of parables, feeding the five thousand, how to obtain eternal life, and of His second coming. Matthew tells in detail of these last two.

The latter chapters are accounts of the Last Supper, the betrayal, the trial, crucifixion, and resurrection. In the last chapter Matthew tells how Jesus and the disciples went into a mountain and His last words were-"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen."

1. How many generations from Abraham to Christ?
2. How many days did Jesus fast in the wilderness and how many times was He tempted?
3. What was Jesus' answer when asked, "Who is the greatest in the kingsom of heaven?"
4. On what two commandments hang all the law and the prophets?

-Marilyn Coning, Goshen, Indiana.

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"Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul." 1 Peter 2:11

ZION'S TRIUMPH

Hail to the brightness of Zion's glad morning,
Joy to the lands that in darkness have lain!
Hushed be the accents of sorrow and mourning,
Zion in triumph begins her mild reign.

Hail to the brightness of Zion's glad morning,
Long by the prophets of Israel foretold;
Hail to the millions from bondage returning,
Gentiles and Jews the blest vision behold.

Lo, in the desert rich floweres are springing,
Streams ever copious are gliding along;
Loud from the mountain-tops echoes are ringing,
Wastes rise in verdure and mingle in song.

See from all lands, from the isles of the ocean,
Praise to Jehovah ascending on high;
Fallen are the engines of war and commotion,
Shouts of salvation are rending the sky.

—Thomas Hastings, 1832

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**"AND I SAW, AND BARE RECORD THAT
THIS IS THE SON OF GOD."**

The great foundation truth of the Bible is that Jesus Christ is the Son of God. The rulers of the Jews in Jesus time could not acknowledge this truth because its implications were clear: If He was the Son of God, then He was their Lord, with divine authority, and they were under obligation to hear and obey Him. This became the severe tension point between those rules and Jesus, and the cause for which they finally falsely accused him of blasphemy and condemned him to die. They said, "We have a law, and by our law he ought to die, because he made himself the Son of God."

Nicodemus appears to have been more honorable and nearer to this great truth than his fellow rulers, when he came to Jesus and confessed that "We know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him." But, good as this confession may have been, Jesus' answer to him seems to indicate that it was still short of the absolute truth, that HE WAS THE SON OF GOD. If He were but a teacher come from God, it would give him no higher place and authority than other teachers and prophets of God in the past, and could recognize the possibility that still a greater might arise. We do not know just what Nicodemus did believe concerning him at that time, because he either then, or later, became a disciple of Jesus, secretly, and fulfilled a necessary and honorable service in being one who aided in giving Him a proper burial as was prophesied some 700 years before. Isa. 53:9. But Jesus' answer to him concerning the need of being born again, and of Spiritual things, which brought him to a confession of complete wonderment, seems to

show that he lacked the knowledge or assurance that he was the Son of God. To believe in the heart and acknowledge that Jesus is the Son of God, would be to own him as their long-promised Messiah of the Scriptures: The son of David, II Sam. 7:12-14; The Son of God, Psalm 2:6,7; The Emmanuel of the Virgin, Isa. 7:14; The Wonderful "child" and "son", Counselor, Mighty God, Everlasting Father, Prince of Peace, whose government and peace would have no end, upon the throne of David, forever, Isa. 9:6,7. The Governor out of Bethlehem, "whose goings forth have been from of old, from everlasting, Micah 5:2; The BRANCH who builds the temple of the Lord, and sits as Ruler and Priest upon His throne, Zech. 6:12,13; and The Lord, the Messenger of the covenant, whom they sought, suddenly coming to His temple. Mal. 3:1. It would mean to acknowledge that the Year Of The Lord, and Day Of Redemption had come, and that John's preaching of the baptism of repentance for the remission of sins was incumbent upon them.

It would seem that there cannot be too great an emphasis upon this central truth about the person of Jesus Christ. For it is as applicable to every soul now, and in all time during the Gospel age, as it was when Jesus was here. If Jesus is the Son of God, he is Lord; and all humanity, Jew and Gentile, ruler and governed alike must take second place, and indeed come to Him and "learn of Him" and obey Him.

This truth comes close to the heart of the sinner and if there is any pride there, it wounds and hurts that pride just as it did in those rulers of the Jews ^{who argued with Jesus about} who he was and from whence he obtained his authority.

It is humiliating to the proud heart to have to be taught, and it is condemning to be told of our sins. But Jesus said he came to earth to bear witness of the truth; and the truth is that unregenerate man is living in sin and under condemnation and in need of a Saviour. And Jesus is that Saviour who came to seek and to save that which was lost.

Those rulers were living in sin and may not have been fully aware of it, but they were too proud to

own their Lord and be told of their sins and be saved out of it. Jesus exposed their pride when he told them, "Verily I say unto you, That the publicans and harlots go into the kingdom of God before you. For John came unto you in the way of righteousness, and ye believed him not: but the publicans and harlots believed him: and ye, when ye had seen it, repented not afterward, that ye might believe him." The apostle Paul says, "If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; he is proud, knowing nothing, but doting about questions and strifes of words. . . ." I Tim. 6:3,4.

This is applicable to every soul who hears the words of the gospel of our Lord Jesus Christ. The carnal mind cannot admit sin and the fall because it means condemnation. It is frustrating to the soul to admit sin and condemnation unless and until a remedy or way out of it can be seen. Neither does God expect or demand it. This is why it is said, "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him might not perish, but have everlasting life. He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. And this is the condemnation, that light is come into the world, and men loved darkness rather than light because their deeds were evil."

No doubt the nation of the Jews would have accepted Jesus for their leader if he would have placed his supernatural power at their disposal, to have what they wanted and not expose their sins. Men will accept God and Jesus Christ that way now. They always have accepted any god that would give them power to do as they please. But Jesus was more than a "teacher" come from God: he was THE SON OF GOD their promised Redeemer and King. He came to save them ^{from} sin and its condemning power, and this he could not do without telling them the truth about their sins, and of his

divine power to save them.

The great central truth that Jesus Christ is the Son of God is so surely and positively declared in the Word of God that it is impossible for any who has heard it to ignore it. Its implications are such that the heart will either believe it or reject it as an untruth. There can be no middle ground on this issue. To not believe it is to reject it as an untruth. To believe in the heart that Jesus is the SON OF GOD is to accept him as Lord and hear and obey his words.

When Jesus was baptized the Spirit of God in the bodily shape of a dove descended from heaven and abode upon him, and a voice from heaven proclaimed, "This is my beloved Son in whom I am well pleased." And when in the mount of transfiguration, this voice was again heard to say, "This is my beloved Son in whom I am well pleased; hear ye him."

The apostle John says, "Whosoever believeth that Jesus is the Christ is born of God: and every one that loveth him that begat loveth him also that is begotten of him. By this we know that we love the children of God, when we love God and keep his commandments: and his commandments are not grievous. For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God. . . He that believeth on the Son of God hath the witness in himself: He that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son." I John 5.

Jesus himself testified of his divine relationship to the Father in his High-Priestly prayer, when he said, "And now O Father, glorify thou me with thine own self with the glory which I had with thee before the world was." And in His last message for the Church, to his beloved apostle John He said, "I am the root and the offspring of David, and the bright and morning star. And the Spirit and the Bride say, Come. And let him that heareth say, Come. And let him that ^{is} athirst come. And whosoever will, let him take of the water of life freely.—D.F.W.

THE CHURCH IN THE WILDERNESS

By David a. Skiles

Throughout the New Testament scriptures the word "church" is found in numerous instances, and with but one exception definitely refers to the Christian dispensation, and the birth of the church is often alluded to as occurring on the day of Pentecost, as fully set forth in Acts of the Apostles Ch. 2. Today in a broad sense of the word all christian professors assume the name "church", and are universally known as such, even as also were the seven churches of Asia, Rev. 2 and 3, regardless of their condition and deportment.

In a more restricted and absolute sense of the word church, we might define her as the true born again obedient followers of Christ in all his precepts and commands.

In the one New Testament instance where the word church does not allude to christiandom, which we find in Acts 7:37,38. We read "This is that Moses, which said unto the children of Israel, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear. This is he, that was in the church in the wilderness with the angel which spake to him in the Mount Sinai, and with our fathers: who received the lively oracles to give unto us." So that here we see the twelve tribes of Israel were termed the "Church in the wilderness" God's chosen people from among the nations of the earth. Forty years of travel between Egypt and Canaan.

It seems quite clear that Israel's exit from Egyptian bondage, her journey through the wilderness, and later arrival in the land of Canaan is a vivid type of the true christian church today. Israel while in the wilderness lacked not for food and plenty so long as she was loyal and content with the simple fare God provided for her, however cut off from the various delicacies of the bondage land. So the true church today or rather her subjects who were aliens from God, and under the bondage of corruption, and under the dominion of Satan, whose only compensation for service

is that which is ill, worthless, death and distruction. But after to them "The kindness and love of God our Saviour toward man appeared, not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost, which he shed on us abundantly through Jesus Christ our Saviour; That being justified by his grace, we should be made heirs according to the hope of eternal life."

So as the subjects of the church through true faith, repentance and baptism are delivered from satan's bondage, they are now in the wilderness (metaphorically speaking). She has not yet reached the Heavenly Canaan, but as Israel's sustenance in the wilderness was simple yet abundant, so the church may not have, nor desires to have, the multitude of sinful pleasures, and evil indulgences of the present evil world. However the church on this wilderness journey, and desert land finds a most glorious oasis in the desert, a small spot of rich living green where deep wells supply the precious element that can make the desert blossom as the rose. And where the church can "With joy draw water out of the wells of salvation," Isa. 12:3. And so while she, (the church) is exposed to the trials, rigors and privations of the desert land, she soon ends her victorious pilgrimage in, or beyond the Jordan of death in the celestial Canaan Land to dwell with the redeemed, the sanctified and the glorified of all ages.

The race now run, the victory won.

The church from sin set free.

Adores her Lord, in sweet accord

Throughout Eternity.

—Rossville, Ind.

Behold how good and how pleasant it is for brethren to dwell together in unity!

It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard: that went to the skirts of his garments. Psalm 133: 1,2.

THE NARROW WAY

By J. I. Cover

"Enter ye in at the strait gate. . . Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be which find it," Matt. 7:13,14.

The narrow way is also called "A New, and Living way which he hath consecrated for us, through the veil, that is to say his flesh." Heb. 10:20. Step by step Jesus walked upon this, narrow, new, and living way, consecrating it by the sacrifice of his life and then after descending to the grave and death (for the way to life leads through death) then by his own Almighty power bursting the bars of death and entering "once into the holy place, having obtained eternal redemption for us." Heb. 9:12. Jesus has done what we could not do. "By his own blood." By the sacrifice of His body upon the cross, by his life, his courageous fight against sin; and for sin condemned sin in the flesh." All this building the Narrow way, we had no part or hand in, being helpless and hopeless under sin. The Narrow way could be called GRACE. So now the Narrow way is known because "the grace of God hath appeared unto all men." How to enter in at the strait gate? Jesus says, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you," Matt. 7:7. The way of entering the strait gate is by obedience as the above indicates. Jesus has spoken, how can we enter in without asking, seeking, knocking?, the last the final step, knocking is by requesting admittance into the church and confessing Jesus openly. As the Ethiopian says; See here is water: what doth hinder me to be baptized? And Philip sayeth, "If thou believest with all thy heart thou mayest. And he answered and said, "I believe that Jesus Christ is the Son of God." Acts 8:36,37.

There are aids, powers, principles, as: "REPENTANCE FROM DEAD WORKS, and of FAITH TOWARDS GOD, of the DOCTRINE OF BAPTISMS, and of LAYING ON OF HANDS, and of RESURRECTION OF THE DEAD, and of ETERNAL JUDGMENT. Heb. 6:1,2. These principles God shares with man on

the way to life. REPENTANCE, and FAITH must be had in asking, seeking, knocking effort that leads to the doctrine and benefit of BAPTISMS that we can take into our lives by obedience, then in sequence, comes LAYING ON OF HANDS, RESURRECTION OF THE DEAD and ETERNAL JUDGMENT. These vital principles require further explanation. Dear reader if you are on the Narrow Way, travel carefully, confidently, courageously, God will be with you all the narrow, new, and living way. Jesus has gone before; he knows every step of the way. If you have not yet entered into the strait gate, Jesus gives you encouragement, he says, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly at heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light. Matt. 11:28,29,30.

Strait is the gate, Narrow the way,
That leads to life and blessing;
The cause is great light is the day,
Away from strife and stressing.

The race is run upward and on;
God gives us strength and favor,
Till setting sun and daylight gone,
We see at length our Saviour.

No left or right but steady pace,
Our eyes on goal at even;
Where God is light to all the race,
Of every soul in heaven.

Here we find rest from every care,
And sorrow, pain distressing;
God's way is best when we have prayer,
Great is our gain and blessing.

Behind dark sin ahead the light,
Ahead the hour of resting;
The crown to win, fight the good fight,
At last no power molesting.

But shadows dreer darken the way,
Deaths waters cold and flowing;
Jesus is near our staff and stay,
Safe in his fold now going.

Oh glorious sight to see and know,
The place; and hear the ringing,
There is no night, there is no woe,
Where angels dear are singing.

Awake to own unmeasured bliss,
End of the way victorious;
Our Father's Throne where Jesus is,
Eternal day all glorious.

—Star Route Box 1160,
Sonora, California.

NEXT: THE BROAD WAY.

THE GREAT WANT OF THE AGE

"The great want of this age is men: Men who are not for sale. Men who are honest, sound from center to circumference, true to the heart's core. Men who will condemn wrong in friend or foe,—in themselves as well as others. Men whose consciences are as steady as the needle to the pole. Men who will stand for the right if the heavens totter and the earth reels. Men who can tell the truth and look the world and the devil right in the eye. Men that neither brag nor run. Men that neither flag nor flinch. Men who can have courage without shouting to it. Men in whom the current of everlasting life runs still, deep and strong. Men who do not cry nor cause their voices to be heard in the streets, but who will not fail nor be discouraged till judgment be set in the earth. Men who know their message, and tell it. Men who know their places, and fill them. Men who know their own business. Men who will not lie. Men who are not too lazy to work, nor too proud to be poor. Men who are willing to eat what they have earned, and wear what they have paid for. Those are men to move the world!"—A Selection from August, 1958, Vindicator.

There is a cross in every life and there is a bitter ingredient in every cup.

Our Lord knew that every one who came to him in every age and every land would have to face the discipline of cross-bearing, for the servant is not greater than his Lord.—Sel.

DID JESUS DIE A SPIRITUAL DEATH ON THE CROSS?

One of the weaknesses of some Bible teachers is to rationalize on the Scriptures and consequently to arrive at conclusions that are neither reasonable, rational, nor Scriptural. Others innocently follow lines of thought or systems of interpretation which are far aside from truth. A great deal of error could be avoided if we were but content to accept the simple statements of the Bible as they are.

A brother told me that when he was beginning his ministry as a young man, he innocently used on an occasion some of the terms and phraseology commonly used by those who believe in a false eternal security. An elderly minister who was present directed a few pointed questions to the young man while he was on the floor. In defense of his statements he asked, "Doesn't the Bible say it that way?" The wise older minister replied, "Then YOU should say it that way."

Some well-meaning and zealous speakers and writers unwittingly borrow unscriptural statements and ideas from unsound sources regarding the atonement. The following will suffice for examples: "He who had said, 'I am the WAY, I am the TRUTH, I am the LIFE, I am the DOOR, I am the GOOD SHEPHERD, I am the LIGHT,' now had to say (while on the cross), 'I am SIN'." "It was here that the God-head experienced. . . a break in the eternal unity of the Trinity." God had to turn away His face from Christ on the cross because He could not look upon sin." "Tasting death meant a separation from God." "The impression that sin made on the soul of Jesus was one of broken fellowship." None of these are statements of Scripture, and it is doubtful if any of them can be supported by Scripture.

"Separation from God," "broken fellowship," or "sin on His soul" would mean spiritual death. The question has been well asked in this connection, "If our sins were so put on Him as to bring about spiritual death and separation from God, by what means was He restored to God's favor?" The consequences of our own sin, but for the substitutionary work of Christ, would have been

eternal separation from God. Doubtless it will always remain a mystery to us as to just how "the Lord hath laid on him the iniquity of us all." However, the whole emphasis upon the work of our Lord in atonement is upon the fact that He was an innocent sufferer. This is agreeable to the antitype found in the lamb of the Jewish sacrifices. The lamb could by no stretch of the imagination become guilty. In the same way the guiltless Lamb of God provided a basis for the forgiveness of our sin.

There are two passages of Scripture which, wrongly interpreted, are confusing to many people in this connection. One of these is II Cor. 5:21: FOR HE HATH MADE HIM TO BE SIN FOR US WHO KNEW NO SIN. Adam Clarke states unequivocally and explains convincingly that the basic meaning here is SIN OFFERING. This clears up any difficulty as to the penalty theory from this passage, and shows its harmony with the whole tenor of Scripture.

The other passage is the record of the cry of Jesus on the cross: MY GOD, MY GOD, WHY HAST THOU FORSAKEN ME? The crucial point here is the sense in which we understand that He was forsaken. If we say that God looked upon Him as a sinner, and that the wrath of God was upon Him, we hold to an interpretation which is incompatible with such passages as "God was in Christ reconciling the world unto himself;" "In him dwelt all the fulness of the Godhead bodily;" This is my beloved Son in whom I am well pleased;" and "Father, into thy hands I commend my spirit."

During Jesus' life on earth many attempts were made to harm or kill Him, but God always protected Him. If we understand "forsaken" to mean that God withdrew His protection and permitted Him to fall into the hands of wicked men to be abused, insulted, falsely accused, tortured, and left to die, suffering the more acutely because His sensibilities had not been blunted or "hardened through the deceitfulness of sin," we have an explanation that harmonizes with all the other simple statements of the Bible concerning Him. The Bible says that He was despised, rejected, stricken,

smitten, afflicted, wounded, bruised, chastised, oppressed, and cut off out of the land of the living. He was put to grief, His soul was in travail, and He poured out His soul (life) unto death. These are descriptive phrases from the prophecy of Isaiah relating to the sacrificial work of Christ. Jesus fulfilled all of them on the cross and God accepted this offering as a satisfaction of the divine justice. Thus was provided a basis upon which the penitent soul can plead the forgiveness of sins.

"Christ's perfections were essential to give redeeming quality to His blood. His perfections were never taken from Him and given to anyone else. He was the perfect one in life, and in death, and now in heaven.

"He took our sins in the sense of assuming the settlement for them. Our sins were not imputed to Him, they never touched His soul and consequently He never paid the penalty for them, which was eternal death, and never drew the wrath of God upon Him.

"Eternal perdition of the guilty pays the penalty. No repentance or forgiveness belongs to this plan.

"The blood of the innocent Son of God MADE ATONEMENT and purchase repentance, forgiveness, and all of grace.

"The Savior never touched the penalty plan, but perfected the saints through atonement.

"His blood was shed for our sins and nothing more was necessary.

"In the emblems of the communion we have the elements involved in our redemption, the bread to represent His broken body and the cup to represent His precious blood, and that is all, and it is enough.

"There is no black cup to indicate that His soul was blackened by our imputed sin and fell under the wrath of God.

"He bore our sins (the settlement for them) IN HIS OWN BODY ON THE TREE; NOT ON HIS SOUL IN PERDITION (I Peter 2:24).

- Selected, The Sword and Trumpet, 1958.

EVIDENCES OF REGENERATION

(Condensed from the lectures of C. G. Finney, 1848)

WHEREIN THE EXPERIENCE AND OUTWARD LIFE OF SAINTS AND SINNERS MAY AGREE. (Continued.)

It should be distinctly understood, that all these feelings of which I have spoken, and indeed any class or degree of mere feelings, may exist in the sensibility; and further, that these or any other feelings may, in their turn, control the will, and produce of course a corresponding outward life, and yet the heart be and remain all the while in a selfish state, or in state of total depravity. Indeed, it is perfectly common to see the impenitent sinner manifest much disgust and opposition to sin in himself and in others, yet this is not principle in him; it is only the effect of present feeling. The next day, or perhaps hour, he will repeat his sin, or do that which, when beheld in others, enkindled his indignation.

8. Both saints and sinners approve of, and often delight in, justice. It is common to see in courts of justice, and on various other occasions, impenitent sinners manifest great complacency in the administration of justice, and the greatest indignation at, and abhorrence of, injustice. So strong is this feeling sometimes that it cannot be restrained, but will burst forth like a smothered volcano, and carry desolation before it. It is this natural love of justice, and abhorrence of injustice, common alike to saints and sinners, to which popular tumults and bloodshed are often to be ascribed. This is not virtue, but selfishness. It is the will giving itself up to the gratification of a constitutional impulse. But such feelings and such conduct are often supposed to be virtuous. It should always be borne in mind that the love of justice, and the sense of delight in it, and the feeling of opposition to injustice, are not only not peculiar to good men, but that such feelings are no evidence whatever of a regenerate heart. Thousands of instances might be adduced as proofs and illustrations of this position. But such manifestations are too common to need to be cited, to remind any one of their existence.

9. The same remarks may be made in regard to truth. Both saints and sinners have a constitutional respect for, approbation of, and delight in truth. Who ever knew a sinner to approve of the character of a liar? What sinner will not resent it, to be accused or even suspected of lying? All men spontaneously manifest their respect for, complacency in, and approbation of truth. This is constitutional; so that even the greatest liars do not, and cannot, love lying for its own sake. They lie to gratify, not a love for falsehood on its own account, but to obtain some object which they desire more strongly than they hate falsehood. Sinners, in spite of themselves, venerate, respect, and fear a man of truth. They just as necessarily despise a liar. If they are liars, they despise themselves for it, just as drunkards and bebauchees despise themselves for indulging their filthy lusts, and yet continue

in them.

10. Both saints and sinners not only approve of, and delight in good men, when, as I have said, wicked men are not annoyed by them, but they agree in reprobating, disapproving, and abhorring wicked men and devils. Who ever heard of any other sentiment and feeling being expressed either by good or bad men, than of abhorrence and indignation toward the devil? Nobody ever approved, or can approve, of his character; sinners can no more approve of it than holy angels can. If he could approve of and delight in his own character, hell would cease to be hell, and evil would become his good. But no moral agent can, by any possibility, know wickedness and approve it. No man, saint or sinner, can entertain any other sentiments and feelings toward the devil, or wicked men, but those of disapprobation, distrust, disrespect, and often of loathing and abhorrence. The intellectual sentiment will be uniform. Disapprobation, distrust, condemnation, will always necessarily possess the minds of all who know wicked men and devils. And often, as occasions arise, wherein their characters are clearly revealed, and under circumstances favorable to such a result, the deepest feelings of disgust, of loathing, of indignation, and abhorrence of their wickedness, will manifest themselves alike among saints and sinners.

11. Saints and sinners may be equally honorable and fair in business transactions, so far as the outward act is concerned. They have different reasons for their conduct, but outwardly it may be the same. This leads to the remark,—

12. That selfishness in the sinner, and benevolence in the saint, may, and often do, produce, in many respects, the same results or manifestations. For example: benevolence in the saint, and selfishness in the sinner, may beget the same class of desires for the conversion of sinners, and many such like desires.

13. This leads to the remark, that, when the desires of an impenitent person for these objects become strong enough to influence the will, he may take the same outward course, substantially, that the saint takes in obedience to his intelligence. That is, the sinner is constrained by his feelings to do what the saint does from principle, or from obedience to the law of his intelligence. In this, however, although the outward manifestations be the same for the time being, yet the sinner is entirely selfish, and the saint benevolent. The saint is controlled by principle, and the sinner by impulse. In this case, time is needed to distinguish between them. The sinner not having the root of the matter in him, will return to his former course of life, in proportion as his convictions of the truth and importance of religion subside, and his former feelings return; while the saint will evince his heavenly birth, by manifesting his sympathy with God, and the strength of principle that has taken possession of his heart. That is, he will manifest that his intelligence, and not his feelings, controls his

will.

REMARKS.

L. For want of these and such like discriminations, many have stumbled. Hypocrites have held on to a false hope, and lived upon mere constitutional desires and spasmodic turns of giving up the will, during seasons of special excitement, to the control of these desires and feelings. These spasms they call their waking up. But no sooner does their excitement subside, than selfishness again assumes its wonted forms. It is truly wonderful and appalling to see to what an extent this is true. Because, in seasons of special excitement they feel deeply, and are conscious of feeling, as they say, and acting, and of being entirely sincere in following their impulses, they have the fullest confidence in their good estate. They say they cannot doubt their conversion. They felt so and so, and gave themselves up to their feelings, and gave much time and money to promote the cause of Christ. Now this is a deep delusion, and one of the most common in Christendom, or at least one of the most common that is to be found among what are called revival Christians. This class of deluded souls do not see that they are, in such cases, governed by their feelings, and that if their feelings were changed, their conduct would be so, of course; that as soon as the excitement subsides, they will go back to their former ways, as a thing of course. When the state of feeling that now controls them has given place to their former feelings, they will of course appear as they used to do. This is, in few words, the history of thousands of professors of religion.

2. This has greatly stumbled the openly impenitent. Not knowing how to account for what they often witness of this kind among professors of religion, they are led to doubt whether there is any such thing as true religion.

Again: many sinners have been deceived just in the way I have pointed out, and have afterwards discovered that they had been deluded, but could not understand how. They have come to the conclusion that everybody is deluded, and that all professors are as much deceived as they are. This leads them to reject and despise all religion.

3. Some exercises of impenitent sinners, and of which they are conscious, have been denied for fear of denying total depravity. They have been represented as necessarily hating God and all good men; and this hatred has been represented as a feeling of malice and enmity towards God. Many impenitent sinners are conscious of having no such feelings; but, on the contrary, they are conscious of having at times feelings of respect, veneration, awe, gratitude, and affection towards God and good men. To this class of sinners, it is a snare and a stumbling-block to tell them, and insist, that they only hate God, and Christians, and ministers, and revivals; and to represent their moral depravity to be such, that they crave sin as they crave food, and that they necessarily have none but feelings

of mortal enmity against God. Such representations either drive them into infidelity on the one hand, or to think themselves Christians on the other. But those theologians who hold the views of constitutional depravity of which we have spoken, cannot, consistently with their theory, admit to these sinners the real truth, and then show them conclusively that in all their feelings which they call good, and in all their yielding to be influenced by them, there is no virtue; that their desires and feelings have in themselves no moral character, and that when they yield the will to their control, it is only selfishness.

The thing needed is a philosophy and a theology that will admit and explain all the phenomena of experience, and not deny human consciousness. A theology that denies human consciousness is only a curse and a stumbling-block. But such is the doctrine of universal constitutional moral depravity.

It is frequently true, that the feelings of sinners become exceedingly rebellious and exasperated, even to the most intense opposition of feeling toward God, and Christ, and ministers, and revivals, and toward everything of good report. If this class of sinners are converted, they are very apt to suppose, and to represent all sinners as having just such feelings as they had. But this a mistake, for many sinners never had those feelings. Nevertheless, they are no less selfish and guilty than the class who have the rebellious and blasphemous feelings which I have mentioned. This is what they need to know. They need to understand definitely what sin is, and what it is not; that sin is selfishness; that selfishness is the yielding of the will to the control of feeling, and that it matters not at all what the particular class of feelings is, if feelings control the will, and not intelligence. Admit their good feelings, as they call them, and take pains to show them, that these feelings are merely constitutional, and have in themselves no moral character.

4. The ideas of depravity and of regeneration, to which I have often alluded, are fraught with great mischief in another respect. Great numbers, it is to be feared, both of private professors of religion and of ministers, have mistaken the class of feelings of which I have spoken, as common among certain impenitent sinners, for religion. They have heard the usual representations of the natural depravity of sinners, and also have heard certain desires and feelings represented as religion. They are conscious of these desires and feelings, and also, sometimes, then they are very strong, of being influenced in their conduct by them. They assume, therefore, that they are regenerate, and elected, and heirs of salvation. These views lull them asleep. The philosophy and theology that misrepresent moral depravity and regeneration thus, must, if consistent, also misrepresent true religion; and oh! the many thousands that have mistaken the mere constitutional desires and feelings, and the selfish yielding of the will to their control, for true religion, and have gone to the bar of God with a lie in their right hand!—(Continued page 286)

Historical

THE RELIGIONS AND PHILOSOPHIES THAT PREVAILED AT THE TIME OF CHRIST'S BIRTH

About the time of Christ's appearance upon earth, there were two kinds of philosophy which prevailed among the civilized nations. One was the philosophy of the Greeks, adopted also by the Romans; and the other, that of the orientals, which had a great number of votaries in Persia, Syria, Chaldea, Egypt, and even among the Jews. The former was distinguished by the simple title of PHILOSOPHY. The latter was honoured with the more pompous appellation of SCIENCE or KNOWLEDGE, since those who embraced this latter sect pretended to be the restorers of the knowledge of God, which was lost in the world. The followers of both these systems, in consequence of vehement disputes and dissensions about several points, subdivided themselves into a variety of sects. It is, however, to be observed, that all the sects of the oriental philosophy deduced their various tenets from one fundamental principle, which they held in common; whereas the Greeks were much divided even about the first principles of science.

As we shall have occasion hereafter to speak of the oriental philosophy, we shall confine ourselves here to the doctrines taught by the Grecian sages, and shall give some account of the various sects into which they were divided.

Among the Grecian sects, there were some which declared openly against all religion; and others, who, though they acknowledged a deity, and admitted a religion, yet cast a cloud over the truth, instead of exhibiting it in its genuine beauty and lustre.

Of the former kind were the epicureans and academics. The epicureans maintained, "that the world arose from chance; that the gods, whose existence did not dare to deny, neither did, nor could, extend their providential care to human affairs; that the soul was mortal; that PLEASURE was to be regarded as

the ultimate end of man; and that VIRTUE was neither worthy of esteem nor choice, but with a view to its attainment." The academics asserted the impossibility of arriving at truth, and held it uncertain, "whether the gods existed or not; whether the soul was mortal or immortal; whether virtue were preferable to vice, or vice to virtue." These two sects, though they struck at the foundations of all religion, were the most numerous of all others at the birth of Christ, and were particularly encouraged by the liberality of the rich, and the protection of those in power.

We observed in the preceding section, that there was another kind of philosophy, in which religion was admitted, but which was, at the same time, deficient by the obscurity it cast upon truth. Under the philosophers of this class, may be reckoned the platonists, the stoics, and the followers of Aristotle, whose subtle disputations concerning God, religion, and the social duties, were of little solid use to mankind. The nature of God, as it is explained by Aristotle, is something like the principle that gives motion to a machine; it as a nature happy in the contemplation of itself, and entirely regardless of human affairs; and such a divinity, who differs but little from the god of Epicurus, cannot reasonably be the object either of love or fear. With respect to the doctrine of this philosopher concerning the human soul, it is uncertain, to say nor more, whether he believed its immortality or not. What then could be expected from such a philosophy? could any thing solid and satisfactory, in favour of piety and virtue, be hoped for from a system which excluded from the universe a divine Providence, and insinuated the mortality of the human soul?

The god of the stoics has somewhat more majesty, than the divinity of Aristotle; nor is he represented by those philosophers as sitting above the starry heavens in a supine indolence, and a perfect inattention to the affairs of the universe. Yet he is described as a corporeal being, united to matter by a necessary connection, and subject to the determina-

tions of an immutable FATE, so that neither rewards nor punishments can properly proceed from him. The learned also know that, in the philosophy of this sect, the existence of the soul was consigned to a certain period of time. Now it is manifest, that these tenets remove, at once, the strongest motives to virtue, and the most powerful restraints upon vice; and, therefore, the stoical system may be considered as a body of specious and pompous doctrine, but, at the same time, as a body without nerves, or any principles of consistence and vigour.

Plato is generally looked upon as superiour to all the other philosophers in wisdom; and this eminent rank does not seem to have been undeservedly conferred upon him. He taught that the universe was governed by a being, glorious in power and wisdom, and possessed of a perfect liberty and independence. He extended also the views of mortals beyond the grave, and showed them, in futurity, prospects adapted to excite their hopes, and to work upon their fears. His doctrine, however, beside the weakness of the foundations on which it rests, and the obscurity with which it is often expressed, has likewise many other considerable defects. It represents the Supreme Creator of the world as destitute of many perfections, and confined to a certain determinate portion of space. Its decisions, with respect to the soul, and demons, are too much adapted to beget and nourish superstition. Nor will the moral philosophy of Plato appear worthy of such a high degree of admiration, if we attentively examine and compare together its various parts, and reduce them to their principles.

As then, in these different sects, there were many things maintained that were highly unreasonable and absurd; and as a contentious spirit of opposition and dispute prevailed among them all; certain men of true discernment, and of moderate characters, were of opinion, that none of these sects were to be adhered to in all matters, but that it was rather wise to choose and extract out of each of them such tenets and doctrines as were good and reasonable, and to abandon

and reject the rest. This gave rise to a new form of philosophy in Egypt, and principally at Alexandria, which was called the eclectic, whose founder, according to some, was Potamon, an Alexandrian, though this opinion is not without its difficulties. It appears manifestly from the testimony of Philo the Jew, who was himself one of this sect, that this philosophy was in a flourishing state at Alexandria, when our Saviour was upon the earth. The eclectics held Plato in the highest esteem, though they made no scruple to join with his doctrines, whatever they thought conformable to reason in the tenets and opinions of the other philosophers.

The attentive reader will easily conclude, from the short view that we have here given of the miserable state of the world at the birth of Christ, that mankind, in this period of darkness and corruption, stood highly in need of some divine teacher to convey to the mind TRUE AND CERTAIN PRINCIPLES of religion and wisdom, and to recal wandering mortals to the sublime paths of piety and virtue. The consideration of this wretched condition of mankind will be also singularly useful to those who are not sufficiently acquainted with the advantages, the comforts, and the support, which the sublime doctrines of Christianity are so proper to administer in every state, relation, and circumstance of life. A set of miserable and unthinking creatures treat with negligence, nay sometimes with contempt, the religion of Jesus, not considering that they are indebted to it for all the good things which they so ungratefully enjoy.—Mosheim's Ecclesiastical History.

NOW

PERHAPS there is now a "shy solitary serious thought," in your heart about becoming a Christian. If you let it alone it may fly away like a bird through a cage door left open and may never come back. Or else a crowd of business cares or plans, or perhaps a host of social invitations will flock in, and the good thought be smothered to death. You have smothered just such blessed thoughts before. The thought in your heart is to become a Christian now, and the great bells ring out, "Now is the accepted time; behold now is the day of salvation." No soul was ever yet saved, and no good deed was ever done tomorrow.—Selected

EVIDENCES OF REGENERATION — (Continued from page 281.)

5. Another great evil has arisen out of the false views I have been exposing, namely:—

Many true Christians have been much stumbled and kept in bondage, and their comfort and their usefulness much abridged, by finding themselves, from time to time, very languid and unfeeling. Supposing religion to consist in feeling, if at any time the sensibility becomes exhausted, and their feelings subside, they are immediately thrown into unbelief and bondage. Satan reproaches them for their want of feeling, and they have nothing to say, only to admit the truth of his accusations. Having a false philosophy of religion, they judge of the state of their hearts by the state of their feelings. They confound their hearts with their feelings, and are in almost constant perplexity to keep their hearts right, by which they mean their feelings, in a state of great excitement.

Again: they are not only sometimes languid, and have no pious feelings and desires, but at other times they are conscious of classes of emotions which they call sin. These they resist, but still blame themselves for having them in their hearts, as they say. Thus they are brought into bondage again, although they are certain that these feelings are hated, and not at all indulged, by them.

Oh, how much all classes of persons need to have clearly defined ideas of what really constitutes sin and holiness! A false philosophy of the mind, especially of the will, and of moral depravity, has covered the world with gross darkness on the subject of sin and holiness, of regeneration, and of the evidences of regeneration, until the true saints, on the one hand, are kept in a continual bondage to their false notions; and on the other, the church swarms with unconverted professors, and is cursed with many self-deceived ministers.

—Next: WHEREIN SAINTS AND SINNERS MUST DIFFER.

CHRIST IS THE ANSWER

In the imagery of the Bible, Jesus Christ is the answer to every need. To the hungry He is Bread; to the thirsty He is Water; to the sick He is Physician and Healing Balm; to the accused He is Advocate at court; to the condemned He brings pardon. He opens the prison to those who have already been incarcerated; to those whose lives are wasted He gives beauty for ashes; He is the Rose of Sharon for beauty, the Lily of the Valley for purity, the Morning Star for hope, the Lamb of God for atonement, a great Rock in a weary land and a shelter in the time of storm. He is the Lion of the tribe of Judah for power, breaking every chain and giving us victory again and again. He is money to the poor, Wisdom to the ignorant, and Holiness to the defiled. And if there be a prayer for which no fitting word can be found, then He is the Answer to that prayer also, for He is the Desire of all the nations.— Sel.

Hail to the Lord's anointed!
Great David's greater Son!
Hail, in the time appointed,
His reign on earth begun!
He comes to break oppression,
To set the captive free;
To take away transgression,
And rule in equity.

He comes with succour speedy
To those who suffer wrong;
To help the poor and needy,
And bid the weak be strong;
To give them songs for sighing,
Their darkness turn to light;
Whose souls, condemned and dying,
Were precious in his sight.

Kings shall fall down before him,
And gold and incense bring;
All nations shall adore him,
His praise all people sing.
For he shall have dominion
O'er river, sea, and shore,
Far as the eagle's pinion,
Or dove's light wing, can scar.

For him shall prayer unceasing,
And daily vows, ascend;
His kingdom still increasing,
A kingdom without end:
The mountain dews shall nourish
A seed, in weakness sown,
Whose fruit shall spread and flourish,
And shake like Lebanon.

O'er every foe victorious,
He on his throne shall rest,
From age to age more glorious,
All-blessing and all-blest.
The tide of time shall never
His covenant remove;
His name shall stand forever;
That Name to us is Love.

—James Montgomery

BIBLE STUDY

— MARK —

The shortest of the four gospels, 16 chapters, was written by John Mark, between the years 60 and 70 A.D. Mark is thought, by some, to have been the young man who fled naked on the night of Jesus' arrest. Later he became a follower of Peter, who gave him most of the information he wrote. Mark's gospel seems to have been written primarily for Gentile converts rather than Jews, as Old Testament scriptures are seldom referred to.

The first chapter tells of John the Baptist's mission, Jesus' baptism, His temptation by Satan in the wilderness for 40 days, the beginning of Jesus' ministry; also calling of disciples and doing miracles. From then on we read about the wonderful teachings of Jesus, the parables, of many more miracles, including raising of the dead, casting out devils, Jesus walking on the sea, healing all manner of diseases, calling more disciples, and choosing 12 apostles.

In the 8th chapter we learn of Peter's confession and what it takes to be a follower of Jesus. The 9th chapter tells about the transfiguration of Jesus and the witness of his Heavenly Father, also more miracles Jesus did, and the seriousness of offending those who believe in Jesus. In chapter 10 Jesus foretells his death and resurrection. Next we read about the triumphant entry of Jesus into Jerusalem and how he purged the temple. In the remaining chapters Jesus foretells the destruction of the temple and of his second coming to earth. He is anointed by Mary, the Lord's Supper is instituted, Jesus is arrested, tried and crucified for the sins of the world. The last chapter tells of Jesus' resurrection and appearance to Mary Magdalene; also to two believers, and then to the eleven apostles, who he upbraided for their unbelief. Afterward he commissioned them to preach the gospel in all the world to every creature and then ascended up into heaven.

— Joseph L. Cover, Star Route, Sonora, Calif.